CHRISTIAN WORK IN SOUTH AMERICA

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Christian Work in South America

OFFICIAL REPORT OF THE CONGRESS ON CHRISTIAN WORK IN SOUTH AMERICA, AT MONTEVIDEO, URUGUAY, APRIL, 1925

Edited by
Committee on Cooperation in Latin America
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VOLUME I

UNOCCUPIED FIELDS, INDIANS, EDUCATION, EVANGELISM, SOCIAL MOVEMENTS, HEALTH MINISTRY

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Foreword

THE Congress on Christian Work in South America, which was held at Montevideo, in April, 1925, was the most significant evangelical gathering ever assembled in Latin America. The reports, which were presented and which were the basis of discussion in the Congress, are the most comprehensive and adequate statement of the South American educational, social and religious problems which has ever been prepared. These reports and summaries of the discussions in the Congress are contained in the two volumes now published. They should be in every public library and in the library of every missionary worker; and no one, who wishes to be informed on every phase of the great issues with which the South American peoples are dealing, can afford to pass by these richly stored volumes. The Latin American peoples are our nearest neighbors, and we and they ought to be friends—good friends—respecting and understanding one another. To such respect and understanding this report is a great contribution.

ROBERT E. SPEER.

158 Fifth Avenue,
New York.

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INTRODUCTION

Antecedents of the Congress at Montevideo

The Congress on Christian Work in Latin America, which met in Panama in February, 1916, marked a new day in the life of the Christian churches in Latin America. The seven volumes containing the investigations of the commissions and the report of the proceedings of that Congress are probably the most extensive studies on the social, educational and religious conditions of Latin America published in English. Some sixty religious organizations were represented at the Congress. Plans were made for an enlarged program of service for Latin America, for the advancement of the work of individual Boards, and for the organization of many union educational institutions, presses, hospitals and social centers. Many of these plans have now been carried out. Others only await the necessary funds. Time has shown that still others need to be restudied in the light of new developments.

Since 1916, conditions have greatly changed in Latin America. These changes have brought many new problems, as well as opportunities. Readjustments are everywhere needed. These nations have grown stronger economically and politically. New social movements have arisen which mark a new interest by the common people in the development of their countries. The women have awakened and are coming out of their seclusion to take their part in the solution of their nations' problems. The educational forces have taken on new life. Governments are reorganizing their school systems, making necessary a restudy and readjustment of the work of mission schools. New health movements are demanding leadership. The beginnings in organized charities and philanthropies are endeavoring to work out their programs. Recent emphasis on agricultural education gives new op-

portunities for Christian teachers in that subject. Above all, the spiritual awakening among all classes, especially among university students, offers great opportunities for helpful guidance. In countries like Chile and Brazil, government officials and other leading citizens have professed deep interest in the Evangelical Church and its power to aid their countries in solving their problems.

In no part of the world are there more remarkable transformations taking place today than in South America. Physically, great stretches of territory which have been far removed from the outer world are today becoming accessible. A few months ago it required from a week to ten days to make the trip from any Colombian port to the capital of the Republic, Bogotá. Today this trip can be made from Barranquilla in sixteen hours, by a regular aeroplane service. This will soon transform transportation and affect the whole political, economic, spiritual and educational life of the Republic. International railways between Brazil and Uruguay, Paraguay, Argentine, Chile and Bolivia are bringing about a new inter-South American life. Rapid steamship connections with Europe, North America and Japan are making easier the exchange of life between South America and the rest of the world.

The recent laws restricting immigration to the United States are fixing attention upon South America as the great continent for the emigration from Europe and Asia. The Secretary of Labor of the United States recently visited South America to study the methods of those countries in reference to taking care of immigrants. Competent authorities have estimated that the population of the southern continent will be at least doubled during the next fifty years.

Formerly there were only two classes of population in South America, the rich and the poor, the highly educated and the illiterate. While that condition existed there was little hope for the solution of South America's many social and political problems. With the gradual development of a middle class, with the introduction of a new consciousness of their rights among the laboring people, and with a new appreciation of social problems by the educated classes, most of which came about during and after the

World War, there has come a breaking up of the old fixed castes and today the social system of South America is in solution. Among university students, who formerly consisted chiefly of sons of government officials and privileged classes preparing themselves to continue the ruling and exploiting of the great mass of peon labor, more recently many have changed their attitude and are now giving themselves to the education of the laborers and working out with them a new democratic conception of national life.

Large numbers of women heretofore prohibited from participating in the solution of great social and educational problems because of their seclusive limitation to their own family and social cricles, have begun to take a part in the discussion of the great surging questions stirring their nations. Many women have entered industry. Even the lower class women, in some of these countries, have come into a class consciousness and are now educating themselves—often with the help of their more fortunate sisters.

Most significant of all is the new spiritual movement. In the beginning of the history of these republics all of them recognized a union between Church and State. The antagonism of the official church, however, to universal public education and to many of the democratic ideas of the governing classes brought about the separation of a large part of the intellectuals from the Church, that group often becoming direct opponents to all religion. A few years ago it looked very much as though the leaders in South America were carrying that continent into a materialistic philosophy where religion would have little place in life. At present, however, there is a marked revival of interest in spiritual matters. Many of the great leaders among government officials, heads of universities, authors and distinguished publicists are now urging the necessity of finding a spiritual basis for national and personal life. It would be easy to cite large numbers of inspiring illustrations of this fact. This particularly was the challenging reason for the Congress on Christian Work in South America. A noted South American educator said recently that he believed that the Congress, if directed rightly, had a peculiar opportunity at this most propitious time to unite

the new forces now arising, in a call to the whole continent for a turning from the material to a fresh emphasis on the spiritual. Certainly it meant much, for all concerned, to have a hundred representatives of English-speaking America and a hundred leaders of Spanish and Portuguese-speaking America, accompanied by a number of spiritual leaders from Europe, sit down together for some two weeks in the city of Montevideo to consider how the great materialistic emphasis noted in all modern life could be overcome by the emphasis on the teachings of Christ. If the spiritual forces are to prevail, there must be found some new ways of alliance between them and the great social, economic and educational renaissance. Otherwise the very advancements of modern science will favor the material at the expense of the spiritual. This was the great challenge facing the Montevideo Congress.

Behind this gathering at Montevideo was also seventy-five years of missionary history. It seems needless to recount again the thrilling story of the pioneering days in South America. Romance will always gather around the work of Dr. Kalley in Brazil, Dr. James Thomson in Argentina and the West Coast, and of Captain Allen Gardiner, the heroic pioneer of Tierra del Fuego, and of many others whose courage, persistence and unconquerable faith opened the way for the widespread and well-established work of today. The labors of these heroes and heroines are over, but their works do follow them. Some of the obstacles with which they contended still exist, yet the missionaries of today profit largely by their successes and errors, by their experiments, whether successful or a failure. The whole series of decades furnish profitable study for the missionary of today. The experiences, however, which have most directly led to the holding of the noteworthy gathering at Montevideo have come within the last fifteen years.

At the epochal missionary World Conference at Edinburgh, in 1910, Latin America was excluded from consideration because of the strong feeling on the part of the representatives of some German Societies and of one British Board that Latin America, being a nominally Christian country, was not in a proper sense a mission country.

They gave also the more important reason that there was an essential difference in the character of the problems to be dealt with in Latin America and those met in the non-Christian world. To this exclusion, therefore, the representatives of Latin American missions agreed, reserving at the same time the full liberty of holding subsequently a conference on Latin America of a similar thoroughness.

The details of the gradual development of a definite plan for an organization which should be devoted exclusively to Latin American interests and which eventually held the Panama Congress on Christian Work in Latin America of 1916, are fully stated in Volume I, pages 7 and 8, of the Report of the Panama Congress of 1916. It is sufficient to note here that in March, 1913, the Foreign Missions Conference of North America, through its Committee of Reference and Counsel, made arrangements for a special conference on Latin America, which was held in New York and was attended by representatives of thirty different organizations, including missionary secretaries and missionaries from Latin America who were then on furlough. The proceedings of this initial conference were published at the time in a two-hundred-page pamphlet entitled "Conference on Missions in Latin America." The conference discussed the desirableness of active cooperation between the Boards supporting mission work in Latin America and appointed a small committee of five, with Dr. Robert E. Speer as chairman, to study the whole subject of work in Latin America, to work out a plan of cooperation and to take such steps as might seem advisable in its promotion. From the outset this committee was called The Committee on Cooperation in Latin America.

This tentative committee was remarkably active during 1914. In January of that year it voted to enlarge itself by inviting each Board working in Latin America to elect its own representative on the committee, thus making the committee truly representative of those responsible for missionary service. In February, it sent the Rev. S. G. Inman around Latin America, bearing a letter from the committee which asked the missionaries in each country for their advice regarding the proper cooperative program to be undertaken and for their judgment regarding the

holding of a general conference as soon as practicable. The results of this visit were such as to distinctly forward these proposals. In January of that year there was held, under the auspices of the Committee, at Cincinnati, an important meeting which worked out a plan for the territorial division of mission responsibility in Mexico, a plan which with some modifications is in successful use today. At the fourth meeting held by the Committee on Cooperation, in September, it was determined to hold, at Panama, as soon as practicable, a general Latin American conference, to which reference has already been made.

That Congress made the Committee on Cooperation a permanent body, authorizing it to assume, under the direction of the participating Boards, the management of such common interests as it might be competent to discharge.

During the decade that has passed since the Panama Congress, the American Section of the Committee on Cooperation in Latin America has rendered a great and growing service.

The British Section of the Committee, called for by the Panama resolutions, was unfortunately prevented from immediate formation by the Great War. The American Section, however, kept in touch with the interested British Boards. During a visit of its Executive Secretary to London, in 1921, the British Committee on Cooperation was formed, with Dr. J. H. Ritson, of the British and Foreign Bible Society, as President, and Mr. Alan Ewbank, of the South American Missionary Society, as Secretary. The members of the Committee frankly stated the difficulties encountered in stirring up interest among British Christians for work in Latin America and declared that, while they would cooperate with the American Section in every way possible, the latter would have to carry the major part of the responsibility. The Secretary of the American Section again met with the British Section in London, in 1923, to discuss with its members the part the British Societies would take in preparation for the Montevideo Congress. Again deep sympathy with the work in Latin America was expressed, but since the British Societies felt the greater burden of their enlarged responsibilities in the Orient, they thought they must

depend on the American Section, with their cooperation, to take the responsibility for the organization of the Congress.

Preparations for the Congress

The Committee on Arrangements appointed by the American Section was composed of the following: Robert E. Speer, Chairman; Samuel G. Inman, Secretary; John R. Mott, Ralph E. Diffendorfer, William I. Haven, E. H. Rawlings, S. H. Chester, W. Reginald Wheeler, Mrs. A. R. Atwater, Miss Irene Sheppard, F. K. Sanders, Bishop William C. Brown, Miss Esther Case, E. M. Bowman, Miss C. J. Carnahan.

It was agreed that the mission Boards, members of the Committee on Cooperation in Latin America, should each be invited to send six delegates with an additional delegate for each $20,000 annual expenditure in South America, and that the Committee on Arrangements should invite other mission Boards, national churches and other organizations especially interested in South America. It was agreed that the Congress should be composed of some 200 carefully chosen delegates with one-half from the national churches, one-quarter from the foreign missionaries in South America, and one-quarter representing the mission Boards at the home base. An allocation of the number of delegates was made to the various Boards, churches and other organizations.

It was likewise felt desirable to have a limited number of earnest Christian men and women interested in the Evangelical Church and the problems of South America attending the Congress, outside of the official delegations of the mission Boards. Besides these, a number of distinguished educators from North and South America, irrespective of their theological connections, were invited to the Congress and the Educational Conference which preceded it.

The Twelve Commission Reports

In a great international gathering like the one at Montevideo, where leading authorities on various subjects were to travel for long distances to discuss the most im-

portant topics now stirring the minds of men, it was necessary to make the most careful preparations in advance in order that the discussions should be based not simply on individual opinion, but on a body of scientifically arranged facts. With this in mind, twelve commissions consisting of carefully selected students worked for more than a year to prepare reports which were submitted to the Congress as a basis of its discussions, and which are herewith published.

A group of specialists on each of the twelve subjects, with their respective Chairmen, were selected in each one of the following areas in South America: River Plate, Brazil, Chile, Bolivia, Peru (including Ecuador), Colombia and Venezuela. When the reports from these twelve groups in the various countries named were ready they were received by the Committee on Arrangements and turned over to twelve groups in the United States, who were familiar with Latin American affairs, to organize the material, add any necessary information omitted, and prepare the report as a reasoned document for publication.

These reports were placed in the hands of an Editorial Committee, and then set up by the printers, after which they were mailed in proof sheet form to all delegates to the Congress, several weeks before the meeting. Thus delegates had a chance to study and to discuss with their constituencies these reports, before taking part in the deliberation at Montevideo. They make up what many believe to be the most careful and complete studies ever made of the social and spiritual life of South America. The Committee which has guided these studies has as its Chairman, Dr. Robert E. Speer; as Secretary, Samuel G. Inman, and as Chairman of the Editorial Committee, Dr. Frank K. Sanders. Thanks are due especially to Dr. Sanders for the major part of the work in editing these reports.

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H. Briault
H. de Campos
J. B. B. da Cunha
R. D. Daffin
C. B. Dawsey
J. M. Higgins
J. S. Marques
H. J. McCall
J. G. Meem
Constancio Omegna
T. Porter
Alvaro Reis
J. M. G. dos Santos
Alexandre Telford
Vicente Themudo
H. C. Tucker
Emilio Wagner
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Murrey Jones
J. Lessa
C. A. Long
F. Lotufo
Fortunato Luz
Antonio Marques
J. G. Meem
H. P. Midkiff
James Morris
B. W. Ranken
M. Rizzo, Jr.

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W. E. Browning
Emma R. Chapin
Mr. Christian

C. W. Drees
J. W. Fleming
I. B. Harper
E. C. Knight
Bernice Amanda Miller
B. A. Shuman

THE CHILEAN COMMISSION
A. E. Turner, *Chairman*

THE VENEZUELAN COMMISSION
C. A. Phillips, *Chairman*

The Congress at Montevideo

The Congress was held, according to plan, in Montevideo, March 29th to April 8th, and those who had been at the Congress in Panama, in 1916, could not fail to be impressed both with the likeness and the unlikeness of the two gatherings. The Panama Conference represented the whole of Latin America, while the meeting in Montevideo dealt with South America alone, the countries around the Caribbean planning to hold a distinct conference of their own in Mexico City or Havana in the summer of 1926. The languages, the atmosphere, the fundamental problems and some of the personalities which entered into the Panama meeting were at Montevideo also, but in at least three particulars the latter meeting registered, as it ought, a great advance.

In the first place, the largest element in the Panama Congress was from the home churches in the United States. That Congress was English rather than Latin, but at Montevideo the leadership was unmistakably in the hands of the South Americans. The representatives of the home Boards were there to serve and help, but the President and Chairman of the Congress was Sr. Erasmo Braga, of Brazil, the official language was Spanish, and the daily bulletin was printed in Spanish, not in English as at Panama. All the reports of the Commissions at Panama were printed in English only and were presented in English, while at Montevideo they were printed also in Spanish or Portuguese, and most of them were presented in these languages. Almost all the evening speakers and most of those who discussed the reports were nationals and used their national languages. It was clear that the national churches were coming to their true place.

In the second place, it was encouraging to see the growth of these Evangelical churches of South America in strength and competence since the Panama gathering. In most of the South American countries the number of communicant members in the Protestant churches is still small, but they are wielding a great influence, altogether out of proportion to their number, and have an increasingly capable body of ministers, and in Brazil are numerically a strong element. Again and again in the Conference the strong delegation from Brazil made it plain that their churches were not negligible and despised forces in Brazil, but had won their place and were wielding their influence in the national life. They claimed more than 80,000 Sunday-school scholars. The Presbyterian Church of Brazil, which is an entirely independent church, reported 150 self-supporting congregations. One of these churches in Rio had a membership greater than all the Evangelical communicants in Colombia and Venezuela.

In the third place, it soon appeared that the work had grown far beyond the problems of the Panama meeting. Questions which were then uppermost had now fallen into the background, while new problems had emerged revealing the maturer and firmer grasp of the Evangelical churches upon their task and the broader and deeper influence they were exerting in the life of South America. In Panama, for example, the outstanding question was perhaps the question of the legitimacy of mission work in Latin America, supposed to be the territory of the Roman Catholic Church, and of the attitude of the Protestant churches to the Roman Catholic Church. Aspects of this question emerged at Montevideo, but the movement had already transcended it. The Evangelical churches were as sure of their functions and of their rights and duties as their sister churches in other lands. They knew that they were as truly and legitimately a part of the national life of Brazil or Chile or Argentina as any other institutions, and that it was preposterous for any one to question their right to be, or to receive help from the stronger churches of other lands.

With regard to social problems also, the South American churches have made a great advance. They have

always been strongly evangelistic. Nowhere have the churches been built more firmly on the Bible, and nowhere perhaps has there been less uncertainty as to the great evangelical fundamentals. None of this has been lost, but it has been better understood and the churches are moving forward in brave fidelity to the gospel to take their proper place in the great social movements which are pervading the whole body of South American life today.

But while the Montevideo Congress was truly South American, it heartily welcomed the delegations from abroad. In that it was truly representative of the attitude of South America. Those who think that the Evangelical churches of North America and Europe are unwelcome in South America are unaware of the facts. All help from without, economic, moral and religious, is welcome in South America if it is offered in the right spirit and in true recognition of the rights of the South American people. In every way the group from the United States was shown the utmost good will and friendship. This was true in the Congress, and many of us have come back from South America enriched by many new and enduring friendships with the able and devoted men who are leading the work of the Evangelical churches.

This was true, also, outside of the Congress. The only adverse note charging the American group with intrusion and the effort to impose an undesired thing on South America came from a daily paper and from a weekly periodical published in Buenos Aires by foreigners in the English language. The South American people had no such attitude. The Brazilian Government sent an official representative to share in the discussion of the Indian problem. The Uruguayan consul at São Paulo came at the instance of his government to offer all facilities in reaching Montevideo and the President and Minister of Foreign Affairs, when we called, received us with all the friendliness appropriate. The President of Chile spoke to our American deputation as cordial words as any man could possibly speak, and educational and philanthropic leaders did everything in their power to indicate good will and welcome. Only ignorant people can speak of Prot-

estant missions in South America as an intrusion. They are there at the earnest invitation of the people, and are cooperating with the Evangelical churches in work more vital to those nations and more desired by them even than commercial development.

The experience of the delegation from the United States, from first to last, was more delightful and profitable than any one could have anticipated. Forty-five members left New York on February 28th, on the *Southern Cross,* and were joined in Brazil and at Montevideo by others who had gone ahead, until our number reached fifty-five. The group on the *Southern Cross* included:

Dr. Robert E. Speer, New York, Chairman of the Committee on Cooperation in Latin America. Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

Dr. Max Exner, New York, representing the American Social Hygiene Association.

Dr. D. J. Fleming, New York, Professor in Union Theological Seminary, and Mrs. D. J. Fleming.

Dr. Juan Orts-Gonzales, New York, Editor of *The New Democracy.*

Dr. H. A. Holmes, New York, Professor of Romance Languages in New York University.

Dr. Samuel G. Inman, New York, Secretary of the Committee on Cooperation in Latin America.

Bp. Francis J. McConnell, Pittsburgh, Bishop of the Methodist Episcopal Church.

Dr. Frank K. Sanders, New York, Secretary of the Committee of Missionary Preparation of the Foreign Missions Conference.

Dr. William W. Sweet, Greencastle, Indiana, Professor of History in DePauw University.

Mr. E. M. Bowman, New York, Treasurer of the Committee on Cooperation in Latin America, and Mrs. E. M. Bowman.

Dr. W. C. Barclay, Cincinnati, one of the editors of Sunday School Publications of the Methodist Episcopal Church.

Mrs. R. E. Speer, New York, President of the National Board of the Young Women's Christian Association.

Mrs. F. J. McConnell, Pittsburgh, President of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Mrs. James S. Cushman, New York, representing the National Board of the Young Women's Christian Association.

Mr. L. B. Alger, Detroit, retired business man, and Mrs. Alger.

Dr. Robert A. Brown, Buffalo, Pastor of the Richmond Avenue Methodist Episcopal Church; Mrs. Brown and son.

Dr. Stephen J. Corey, St. Louis, Secretary of the United Christian Missionary Society.

Dr. W. D. Crowe, St. Louis, Pastor of Westminster Presbyterian Church, and Mrs. Crowe.

Dr. A. E. Day, Canton, Ohio, Pastor of First Methodist Church.

Miss Edith M. Dabb, New York, Secretary of the Young Women's Christian Association.

Miss Helen M. Eklund, New York, Registrar of the Committee on Cooperation in Latin America.

Mr. E. S. Gilmore, Chicago, Superintendent of Wesley Memorial Hospital.

Dr. Corliss P. Hargraves, Chicago, Secretary of the Board of Sunday Schools of the Methodist Episcopal Church.

Dr. C. G. Hounshell, Nashville, Secretary of the Board of Missions, Methodist Episcopal Church, South, and Mrs. Hounshell.

Mr. L. T. Lansing, Albany, New York.

Mr. Fred MacMillan, Pittsburgh, Vice-President of Monongahela National Bank.

Miss Elizabeth McFarland, Buenos Aires, South American Secretary of the Young Women's Christian Association.

Mrs. Mary Roe, Colony, Okla.

Mr. D. D. Spellman, Detroit, Photographer, and Mrs. Spellman.

Miss Lela Taylor, St. Louis, Secretary of the United Christian Missionary Society.

Dr. H. C. Tucker, New York, President of the Committee on Cooperation in Brazil, and Mrs. Tucker.

Mr. F. P. Turner, New York, Secretary of the Committee of Reference and Counsel of the Foreign Missions Conference.

Mr. W. R. Wheeler, New York, Secretary of the Board of Foreign Missions, Presbyterian Church, U. S. A.

The trip on the *Southern Cross* was a good anticipation of the Congress. Meetings were held each day for the consideration of the Commission Reports which were to be presented at Montevideo and for prayer and fellowship, so that no delegates were better prepared to share in the discussions. As a matter of fact, however, when they arrived at Montevideo and realized how far had been the advance beyond Panama, the American visitors fell at once into the background and rejoiced with sincere joy, knowing something more of the missionary meaning of the words in the Gospel of John, "The friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase but I must decrease."

There was no mistake about the increase. And it was a joy to see the quality of leadership which the Spirit of God has developed in the South American churches. The strongest delegation naturally was from Brazil. There are more Evangelical communicants in Brazil twice over than in all the rest of South America, and this group was the outstanding group, with men like Erasmo Braga, Alvaro Reis, Mattathias Gomez dos Santos, and Othoniel Motta. But there were good strong men from the other countries also: Gattinoni, Tallon and Penzotti, from Argentina; Figueroa, Valenzuela and Maufras, from Chile; Woll, from Peru; Balloch, Monteverde and Griot, from Uruguay. Capable women also had come, Senoritas Andrade and Barreiros, of Brazil; Cortes and Fracchia, of Argentina; but it was evident that the woman leadership of the churches needs to be brought forward to the men's. It is strange that there has been so little direct evangelistic work by women missionaries for women in South America.

One of the most interesting things in the personnel of the Congress was the presence of a group of South Ameri-

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cans who represent that company of people not connected with the Evangelical churches who are deeply concerned over the spiritual, moral and social needs of the continent, and who are seeking earnestly for help. Gabriela Mistral, the Chilean poetess, a woman of deep devotion and spirituality, who still hopes for life from the Roman Catholic Church, had hoped to come, but could not do so. A remarkable little company had come from Chile, however—Dr. and Mrs. Salas Marchant, Dr. Enrique Molina, Dr. Cora Mayers and Senora Berta de Johnson. Dr. and Senora Ernesto Nelson, also of Argentina, came and remained throughout. Some of these friends had come for a conference on educational work, arranged by the educational missionaries. It was interesting to see their attitude. It was Dr. Nelson who proposed, when the findings of the educational meeting were brought in, that they should be stated clearly and avowedly as relating to Evangelical schools. These friends stayed as the guests of the Congress and both gave and received richly. One evening, called "The Evening of the Open Heart," they spoke of their own position and of the present situation in South America. On a later evening the national Evangelical leaders opened their hearts in return. On still another evening European delegates who came from Spain, France and Italy spoke.

At these evening meetings an attempt was made to survey in part, for the benefit of the visitors, the present-day movements in South American thought and life, under such subjects as "Important Currents in Latin American Life of Today," "The Women's Movement in South America," "The Indian Problem," "Public Health." On one evening Mr. R. A. Doan and Sr. Alvaro Reis spoke on "How to Secure for Christ His Rightful Place in the Life of the World." On another evening, ex-President Baltasaar Brum, of Uruguay, spoke of "Latin America's Part in International Friendship." And on the last evening a public official from Paraguay appealed for help for his country; Dr. Salas Marchant, one of the most respected men in Chile, gave thanks for the Congress and pointed out the need in South American education for just those things for which the Congress stood; the Rector of

the University of Montevideo sent his greetings to the students of North America; Sr. Mattathias Gomez dos Santos spoke on "Currents of Thought in South America," and Dr. Karl Fries, of Geneva, spoke on "International Peace," setting forth the larger evangelical view and quoting some one's remark to the effect, "If Rome chooses to be sectarian that is no reason why we should not be catholic."

There was a beautiful spirit of friendship and prayer throughout the Congress. All who desired gathered informally at eight-thirty each morning for prayer, and at eleven-thirty the whole Congress was led in its devotions with a special devotional address. The leaders of these hours were Dr. H. C. Tucker, of Brazil; Dr. D. J. Fleming and Mrs. Speer, of New York; Sr. Carlos Araujo, of Spain; Sr. Nemeseo d'Almeida and Miss Hyde, of Brazil; Dr. Egbert W. Smith, of Nashville; Sr. E. Galland, of Uruguay; M. Albert Cadier, of France; and Dr. Charles W. Drees, who has been, for over fifty years, a missionary of the Methodist Episcopal Church in South America.

The family spirit of the Congress was greatly promoted by the fact that all lived together under one roof, the Hotel Pocitos. It was a good type of the South American summer hotel frequented by the well-to-do people from the interior, and the season had just ended, so that the whole hotel was taken for its closing fortnight. All ate together in the great dining hall and it was arranged that the delegates should be moved from table to table, each under a different hostess, until they were acquainted. The meetings of the Congress were held in one of the sun parlors immediately over the sea, so that the music of the surf was ever present and through the windows one looked off over the wide mouth of the Rio de la Plata and the Atlantic Ocean.

The main work of the Congress, of course, was the study and discussion of the reports of the twelve Commissions, made up of contributions by the missionaries and Evangelical church leaders in the different South American countries. These had been printed in English, Spanish and Portuguese, and were in the hands of all the

delegates before the discussions, so that each topic was taken up with a broad basis of intelligent information and understanding already assured.

These reports took for granted the reports made at Panama, in 1916. They presented a remarkable review of the social and moral developments in South America during the past decade, and they contained many new notes. They were made up of contributions from each regional area so that one got from them a survey of present conditions in each nation with enough of a generalized view of the trends in the whole of Latin America.

All the reports were valuable and some of them simply invaluable, presenting such a survey of the present social, moral and spiritual situation in South America as cannot be found anywhere else.

This Congress at Montevideo believed that it should be free to express its mind on the various topics before it and it did so in a series of 106 Findings on the subjects of the twelve Commission Reports. A half-day was devoted to each report, and then for two half-days the Congress divided into six sections, each of which took up two reports and drafted conclusions upon them. These were carefully studied, revised and coordinated by the general business committee, and then the Congress devoted a full day to considering and adopting them. They represent a rare degree of unity of mind and spirit. They are, of course, only the resolutions of a general conference, and are binding on no one, but they embody the experience and judgment of the group of men and women best able to advise us with regard to these things, and it is certain that both the churches and missions in South America, and the Boards at home, will be guided by the reports of those happy, fruitful days at Montevideo.

Some had thought in going to Montevideo that the Congress might issue in the establishment in South America of a Continental Field Committee on Cooperation to which a great deal of the work of the Committee on Cooperation in Latin America, in New York, might be transferred. This latter Committee grew out of the Panama Congress, and is made up of representatives of the Boards of the United States and Canada which are at work in Latin

America. It arranged for the Montevideo Congress, and has acted thus far as the central agency of cooperation in the whole Latin America field. The Congress, however, did not deem a continental committee either practicable or desirable. It believed that Brazil, and the Republics of the Rio de la Plata, and Chile and Bolivia and Peru, and the northern countries had different problems which could best be dealt with by regional committees, while the Committee in New York should continue to act as the central coordinating committee. Accordingly, the Congress laid on this Committee a great burden of new tasks in the field of literature, educational and health survey, and in the promotion of evangelism, religious education, interest in the Indians, and cooperative helpfulness.

The following is the remarkable list of tasks which the Congress, both as an expression of its feeling of unity and as its appreciation of great opportunity, asked to be immediately undertaken cooperatively.

PERSONNEL

1. A specialist in social service for South America.
2. A specialist in public health in South America.
3. A publication agent for South America.
4. A secretary for cooperation for Spanish-speaking South America.
5. Secretaries for certain regional committees of cooperation.
6. Apologetic lecturers.
7. Workers among students in university centers and among special groups of educated people, supported cooperatively.
8. Workers among Indians supported cooperatively.

ENTERPRISES

1. A continental evangelistic campaign.
2. A continental survey of religious education and the development of an indigenous curriculum for South American Sunday Schools, with literature produced through the Committee on Cooperation in Latin America.
3. A Latin American conference of evangelical publishers and editors.
4. Apologetic lecturers both by nationals and foreigners.
5. Cooperative community surveys.
6. United continental program for public health.
7. A union hymn-book in Spanish and one in Portuguese.
8. Literature on Social Service.
9. More cooperative publication centers and union papers.

10. Prizes for literary production.
11. Union work among Indians.
12. Union international theological schools, with schools of social sciences and languages.
13. Union agricultural schools.
14. Federation of young people's societies.
15. United prayer league.
16. Common name "Evangelical" for churches, with denominational name in parenthesis when necessary.
17. Special studies requested for following subjects:
    a. Immigration.
    b. Social and economic movements.
    c. Cause and cure of war.
    d. Assemble data on religious education in the home.
    e. Data referring to condition and amount of business of evangelical bookstores.
18. Conferences—Regular Annual Meetings for
    a. General workers.
    b. Educationalists.
    c. Religious Education workers.
    d. Purchase of permanent grounds for conferences.
19. General Committees for South America that will need coordination through a general agency:
    a. Continental Committee on Evangelism.
    b. Continental Committee on Social Service.
    c. Continental Committee on Curriculum.
    d. (Federation of national churches recommended wherever possible.)

It became clear that the Congress was to be, not the close of a decade which began with Panama, but the beginning of a new day of effort and faith and fellowship in the work of the Evangelical churches in South America.

The following address by Bishop Francis J. McConnell, given on the closing day of the Congress, summed up the effects of the gathering so worthily that it is reproduced here.

It may be many months before the impressions made upon our minds by this Congress begin to take true perspective. We have been so busy with each day's problems as they have come upon us that we have not had time for that brooding contemplation out of which exact order and just understanding are born. We are aware that we have been upon a mount of vision, but memory and reflection play a large part in the correct focussing even of the most divine visions.

Meantime, we have been proceeding upon some very im-

portant assumptions, all the more important because they have been made spontaneously and unconsciously. It may be a first step toward a realization of the significance of these momentous ten days, if we glance at a few of these assumptions.

It will occur to us all, the instant we stop to think about it, that we have assumed without argument that we are one in spirit. We have had much to say about the need of closer unity, but when we have talked thus we have had in mind unity in organization. We could not have plead with one another so earnestly for closer organization, if we had not already come so close together in spirit. We have heard about the necessity of the unity of the Protestant forces in view of the fact that South America has been accustomed to the unity of the Roman Catholic Church. From what we have heard here about the diversities and divisions within Roman Catholicism itself we may well ask ourselves, without conceit, whether the spiritual unity manifested in this Congress is not at bottom more significant than the formal unity of Catholicism. A few more Congresses like this, full of the spirit and practice of unity, will raise with irresistible urgency the question as to why we may not do consciously and of set purpose what we do unconsciously and almost instinctively. Some day we shall awake to the fact that we are one, and shall find a way to make that oneness obvious. Meantime those passers-by along this beautiful beach who have peered curiously into the windows of this assembly-room certainly have not gained the notion that they have been looking upon a group of warring Protestant sects.

Another assumption which we have made as a matter of course, without once arguing for it, is that the best intellectual resources within our reach are to be used for the work which we all face in common. We have heard that in lands where Roman Catholicism has long held sway the scientific spirit is positivistic, agnostic, rationalistic, even atheistic, —that science is the foe of Christianity. Without in the least reflecting upon self-sacrificing scientific individuals here and there who have broken with organized religion, skilled observers have told us that science in South America tends somewhat toward a professional, rather than a humanitarian spirit, with the result that the motive of service is lacking to such an extent that science itself often fails of its highest achievements.

Not one word has been spoken in this Congress to indicate that the members of the Congress, foreigners or nationals,

think of a conflict between science and religion. We have assumed as too obvious for comment that science is to be the handmaid of religion. A distinguished social student has recently said of China: "What China needs is the scientific method used in the spirit of Jesus." Not many here would disagree with this as at least a partial statement of the needs both of North and South America. Think of some recommendations we have passed without discussion; needing discussion as little as would the proposition that fresh air is better than stale air. We had laid stress on the finest equipment of hospitals and the most thorough training for doctors and nurses. We ask that the latest word in medical and surgical and sanitary science be available for our Evangelical workers. We have had an entire report devoted to the problem of religious education,—in which the most promising methods advocated in the most expert circles anywhere have been put before the South American teachers at least for their consideration. Nobody has challenged the claim that the ministry of South America is entitled to the highest theological training.

This is the real reconciliation of science and religion,—if any reconciliation is needed. The spectacle of Evangelical workers by the hundreds using what we call the scientific method is the effective argument against the claim that science is godless. Science itself is but an instrument, a tool which can be used with a lofty purpose or with a mean purpose. The assumption of this Congress, implied in the preparation of every report, underlying every speech, is that we are to love God with our minds. I know that this will seem commonplace to you, but its commonplaceness is its significance. I do not think of myself as yet old, but my own memory goes back to debates showing the hopelessness of trying to reconcile science and religion, to invectives against the use of expert knowledge of psychology in the religious training of childhood, to jests against theological disciplines as purile and futile. The things that we do now without thinking about them, things for which we once required strained attention and effort, mark our religious progress.

Again, think how placidly and approvingly we have heard programs of enlarged social effort. If these social programs had been stated more in concrete terms there might indeed have been strenuous debate and division, but it is significant that the general statements are accepted without question. It has been only seventeen years since the Federal Council of Churches in North America adopted what is known as the

Social Creed of the Churches. That creed has been so far outgrown by the Christian sentiment of North America that it is now in process of revision to take closer account of present-day situations. The South American countries have shared in this progress. The men actually at work on the fields here have enforced upon the attention of those of us from outside the need of a measurably Christian social atmosphere if the churches are to work with reasonable success.

So true is it that we have assumed the soundness of the social policies announced here that we would do well to remind ourselves that the real conflict in the Christianization of the social order is to be won or lost over concrete issues. The victory over the forces which would exploit the labor, or the resources, of any class for the benefit of any other, or over the forces which would unfairly gain control of the riches of one country for the upbuilding of another, or over the forces which for any reason would plunge nations into war, cannot be won by passing resolutions at religious congresses. Victory in any of these directions cannot be reached except as some heroic and prophetic souls are prepared to walk the way of the Cross. Still, the principles announced here concerning the social spread of the gospel of Jesus have in them terrific dynamic power. It is of immense significance that there is practical unanimity concerning them. We have come a long way from the day when such problems were looked upon as outside the realm of religious responsibility.

Another assumption we have made here, though not quite so unconsciously as those mentioned above, which is full of hope for the future, the assumption that on distinctively South American problems the South American workers are the ones to speak authoritatively. The sections of the reports which have dealt, not with the principles which concern us all alike, but with specific problems of South America, were, by common consent, prepared in South America itself, with only such editorial changes at New York as would bring them within the space limits necessary. The Congress has been attended by a numerous group of officials of missionary societies having their offices in the United States. Many of these secretaries are, through special study and correspondence, intimately acquainted with the difficulties confronting Christianity in South America, yet these officials have spoken but seldom. They have felt that they should not take the time of the Congress as long as those actually at work here

were willing to speak. On the other hand, the nationals from the various South American countries have acted true to form in being extremely considerate of their fellow-Christians from North America and Europe. May I here confess a tinge of disappointment which, I am sure, is shared by others besides myself? The speaking of our South American brothers has been so uniformly pertinent and forceful that we regret there has not been more of it. We wish that a greater number of Spanish-speaking nationals had taken part in the discussions.

The ease with which we have met together, Board officials, missionaries and nationals, is, we trust, a token of the quality of spirit which is to mark our common work in the days to come. We look forward to an inevitable increase of self-determination in those fields in which representatives of organizations outside of South America are now working. If the Christian forces in South America do not succeed in training leaders to whom the direction of effort here can ultimately be turned over, the fact will be a confession of failure on the part of those Christian forces. Yet we do not contemplate with eagerness the coming of a time when workers from both Americas will not work side by side. May God hasten the day when workers from North America will not be needed in South America, except for the contributions of knowledge and method which the Christian forces of the United States have had more opportunity to acquire. Moreover, nobody who has traveled to this conference from the north will return to his home without feeling a vast debt of gratitude for the quickening of insight and zeal which has come from contact with the nationals of South America. I hope to see the day when Christian relationships between the countries to the North and those to the South shall be upon a basis of mutual influence, with only such reliance upon official authority anywhere as will keep open the channels for that mutual influence. One of the reports here adopted recommends that special lecturers, of proved ability, be set apart to bring from Europe and the United States the latest phrasings of Christian thought in those countries. Why should such enterprises be one-sided? We of Europe and the United States on our part need profoundly the light which South American Christians can throw upon the gospel truth. The indebtedness of each side to the other, of those outside South America and of those inside South America—during the days of this Congress, is a hint of the wisdom of sending representatives of each group of countries to the

other. The fineness of the Spanish and Portuguese languages as instruments contributes to a peculiar fineness of mind on the part of those who use those instruments. The Latin quality of mind in the service of the gospel is a gift to be used under a sense of trusteeship for Christians everywhere. A language reveals not merely a peculiarity of expressing truth but of seizing truth as well. We need every ray of light which can break forth from the word of God, and some rays, or some colors, can first break better upon the Latin type of understanding than upon any other.

We look for a moment at some more fundamental agreements upon which we have moved without raising a question, agreements which, we may well believe, bring us close to the mind of Christ. There has been a virtual unanimity, not merely that differences of ecclesiastical organization are not to stand in our way as we look at the world's human needs, but that the doctrinal differences between groups of Christians, differences which sometimes divide Christians of the same church into opposing parties, are not to thwart our helping men. That is to say, outside of the great essentials on which all Christians agree, formal theological doctrine has here been held in the secondary place. We have acted as if doctrines were instruments to be used in the salvation of men, we have conceded that not all men can, or need, use the same type of instrument. We all practically admit that the proof of Christianity is a Christ-like life, but we assume that there may be differences of instruments, of spiritual foods, of means of grace in fostering that life.

All of which means that we strive for the interpretation of the gospel in human terms, that human values, stated with spiritual emphasis are the object of our effort. The delegate who, the other day, said that in religious education we are thinking primarily of the welfare of the pupil, voiced a truth on which we agree, whether we admit the agreement or not. Even those who would put catechetical instruction in the chief place do so because they think such instruction is best for the pupil. The human values have here had, for ten days, the right of way. The needs of Indian tribes, of peons, of youth questioning the foundations of Christianity and of society, of laboring classes, of women and children who have not had their human chance, of the physically and mentally undernourished, all these and many, many others have passed before us in these days, and we have asked each in the silence of his own mind as to the adequacy of his conceptions of the truth to meet these human needs. Some doctrinal

ideas have been implied, or hinted at, which would not command the sanction of all or many here, but we have acted on the practical, but unuttered assumption that one of the deadliest of all heresies is to take a false, or inadequate view of our fellow-men.

Above all, have we not assumed without argument the fact of the living Christ? This is the essential which binds us together, that we are to make Christ-like men in the name of the Christ-like God. When we try to make clear to one another our theories about Christ we find profuse diversity of view, but we work together on the assumption that the living Christ is with us. As we have thought of Christ as meeting the needs of South America we have found our minds ready to hold fast to that phrase of vast purport which fell on our ears the other afternoon: "the cosmic significance of Christ." Only a Christ who has meaning for the whole creation is great enough to meet the needs of Europe and North America and South America.

The religious world is today stirred with a desire for a return to, or advance to, some form of mysticism. Books on mysticism are having a larger circulation than at any other time in a half-century. Some tell us that the vision of God dawns upon men after long special preparation in spiritual exercise,—after intense prayer and solitary meditation. Such preparation does lead to a vision of God, but we must not forget that visions of God are vouchsafed also to those busy in the more active obedience to His will. It was when the early Christians were absorbed in the discharge of what we may call routine business of the infant Church that the baptism of the blessed Spirit fell upon them.

After all the vision of God, to be a true vision, must be a vision of the Christ. The mystic vision is not complete just with the gaze directly upon God. After finding our way to the vision of God we must then look upon the vision which God himself sees, that vision of the needs of mankind held before us by the Christ. It is to those looking thus upon the needs of men that the truest understanding of God comes. The apostle tells us that we are to be laborers together with God. If God and men are to work together we must have confidence that God has kindly regard for those who thus dedicate themselves to His service. The men who are laboring together with God have claims on the Divine regard which God will gladly honor. If God and men are to work together men must look to God to gain re-enforcement and understanding, to catch, in Emerson's words, "God's style,

and the manner of the skies." If God and men are to work together there is a nobler gaze still, that out upon the world in the redemption of which the Divine passion and the passion of men merge together and become indistinguishable in the common task.

I am sure that there is not one of us who does not feel, then, that in all our most matter-of-fact deliberations we have been trying to continue the work of the Incarnation of our Lord's spirit anew, and that all our search for methods is but an attempt to let the spirit of the Christ-like God work out into revelations of human kindliness.

"And so the word had flesh
And wrought with human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought,
Which he may read who builds the house, or digs the grave
Or binds the sheaf,
Or those wild eyes that watch the wave
In roarings round the coral reef."

We close this Congress with thoughts of Easter in our minds. May I remind you of one incident where a revelation of the Risen Christ broke upon the astonished gaze of two disciples apparently in response to a deed of simple human kindness. These disciples were walking home to Emmaus after the crucifixion, talking over the tragedy, trying to adjust themselves to it, when Jesus himself drew near, and entered into conversation with them. One of the saddest words of disappointment in all literature is the word of these disciples: "We hoped that it was Jesus who was to redeem Israel." Then Jesus, beginning from Moses and all the prophets, interpreted to them the Scriptures in all things concerning himself, but it was not the careful attention to the interpretation alone which opened the eyes of the disciples. A simple, almost matter-of-fact act of ordinary kindness on their part brought the revealing flash. As they came to their abiding place Jesus manifestly was about to pass on. The disciples looked out to the darkening sky and felt the chill of the coming night, and uttered the invitation to the stranger whose name they did not know: "Abide with us for it is toward evening, and the day is far spent." Jesus went in and was known unto them in the breaking of the bread which their humble but sincere hospitality set before Him.

We are about to pass to our several fields, not after trag-

edy but after victory. God grant that all of you whose lives are passed in deeds of human kindliness, may out of the daily practice of that kindliness itself, see behind the features of those whom you aid the face of the Living Christ.

THE REPORT OF COMMISSION ONE
ON
UNOCCUPIED FIELDS

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UNOCCUPIED FIELDS

I. Introduction.

1. *The Panama Survey: Its Scope and Objective.*

As a conspectus of the factors which constitute the general situation in the whole of Latin America, described from the viewpoint of the Christian ideal, the Report on Survey and Occupation, presented at the Panama Congress in 1916, remains unsuperseded and unrivalled. That Report was the first serious and scientific attempt of Christian leaders to evaluate, through a comprehensive collation of facts, the present claims of the Hispanic-American democracies to the unrealized contribution which the Christian religion has yet to make to the neo-Latin civilization. For the Christian Church it threw into challenging relief the needs of half a hemisphere, in terms of the missionary impulse to universalize in the life of nations the spirit and teaching of Jesus, through the mediation of His message and the practice of His principles. In Latin-American countries the findings of the Report have been scarcely questioned. It has been widely commended for the range and accuracy of its data, the fairness of its method, the candor of its conclusions, and the pertinence of its constructive suggestions.

Such an authoritative assemblage of facts relevant to a survey of actualities in the Latin American world was inevitable as an echo of the great tides of political revolution and religious revolt which had been sweeping over most of the Republics since their inception. It was demanded also by the frequent and ardent expressions of religious aspiration, moral alarm, intellectual hunger and political idealism,—widespread desire for the deepening and enlargement of personal and national life,—which, during the two decades preceding 1916, had been reflected in Latin-American literature and in the utterances of representative national leaders. It was a response to the

many voices which, from most countries south of the Rio Grande and in the Caribbean, had become articulate on behalf of large sections of population and vast stretches of territory reported to lie beyond the sphere of any vital Christian impact.

Moreover, the Panama survey was indispensable as a basis for intelligent deductions concerning the duty of the Christian Church and the manner of her effective procedure in view of the paralysis and limitation of existing religious agencies; and, particularly, regarding a constructive program of cooperative service for those evangelical groups, indigenous and foreign, which seek to identify themselves with the forces contributing to the highest individual and collective welfare of the Latin American peoples.

2. *Some Results of the Panama Survey.*

Evidence has accumulated, during the intervening years since Panama, that the Report on Survey and Occupation, confirmed and illumined by the other reports of that Congress, has led to the following results:

(1) It has proven a source of common and awakening information, whereby Evangelical workers in the different Latin American countries have enlarged their acquaintance with each other and have realized a reciprocal interest in their respective fields through confronting the problems of a common task.

(2) It has helped to stimulate among the rising Latin American churches a conscious solidarity of aim, an increasing correlation of effort, and a new sense of spiritual responsibility toward their respective national areas and toward Latin America as a whole.

(3) It has done much in Great Britain and North America to clarify and coordinate the plans of Mission Boards and other agencies, deliberately directed to the assistance of the Latin American churches in promoting the processes of evangelization and practical Christian service in the various republics.

(4) It has flashed upon vast sections of the Christian Church the world over, a new vision of Latin America as an alluring zone of neglected Christian opportunity—

the colossal arena of a potent and picturesque civilization whose demonstrated genius and rekindled yearning for spiritual expression may burst forth in a new splendor that will far outshine its glorious past. With this new vision has grown the conviction in the minds of multitudes that the golden days of Latin American Christianity lie ahead in a fresh reception and general diffusion of the pure gospel of the living Christ and a progressive application of that gospel's dynamic principles to the expanding life of the republics,—the conviction that Latin America's capacity is commensurate with her need for such new experience and manifestation of Christianity as will make her confederated democracies a powerful, creative factor in the new world-civilization.

(5) The Report has served, in its vivid portrayal of conditions once vaguely realized, as a document of revelation to Latin American thinkers, some of whom assisted in its production; it has been a dissipator of prejudice, conducing to a clearer understanding, in the countries concerned, of the facts and motives that actuate the modern Christian movement.

3. *The Present Report Confined to South America.*

The present report to the Congress at Montevideo deals not with the totality of Latin America, but exclusively with the South American continent. It neither repeats nor recapitulates the general data contained in the Panama Survey. It is a sequel to the Panama document, whose findings on South America it presupposes and supplements in the light of what has transpired since 1916 as regards, (1) a perceptible advance in popular knowledge of the countries in question and their peoples; (2) national developments in the continental republics and colonies, with particular bearings on Christian work; and, (3) the projected policies of the Evangelical churches, their present status and their achievements in South America during the last eight years.

4. *The Present Report: Its Significance and Purpose.*

The significance of this report derives from the following considerations:

(1) It is a synthesis of fresh investigation carried on in South America itself by resident Commissions composed of national Christian workers and missionaries, with other collaborating authorities, having immediate access to requisite data, and competent to interpret the same.

(2) It represents an important potential advantage to South America as a sphere of Christian activity, in that a survey of occupation is in process at a comparatively early stage in the Evangelical enterprise within its constituent areas, instead of after many decades, as in older mission fields,—at least before, and in order to prevent, overlapping or rivalry of church ministries. The survey contemplates and seeks to secure an equitable distribution of Christian agencies, so that the entire continent may be effectively occupied. In South America, the Evangelical churches are less elaborate and less specialized in their practical activities than in most other parts of the world, —a fact which, though involving loss of opportunity in the past, spells a golden chance to devise and determine those activities in relation to the commanding needs and other conditioning factors of the new era now in the making.

(3) It recognizes and urges the claims of South America to the wisest Christian statesmanship that, under the guidance of God, can be formulated in the light of (a) the Church's experience in that continent and in other lands; (b) the most thorough-going study of South American civilization, with sympathetic penetration of its temperamental *ethos* in each republic, and (c) faith in the possibilities of the South American peoples, confidence in their rising Christian leadership, with the presupposition that the national Churches will develop in organization and methods, according to the Latin American genius, and the conditions peculiar to each country.

(4) The present report is, nevertheless, provisional,—far from final. It recognizes the applicability of the concluding statement of the Panama Survey (p. 195): "extensive and painstaking labors over a term of years are required to complete even approximately the contemplated survey of territories so vast, varied and with immense areas so difficult of access." Yet, it aims to be sufficiently

fresh, clear and comprehensive, (a) to awaken a new sense of opportunity and obligation on the part of the Evangelical churches in South America and other lands, and (b) to light a path for the Church to new achievements by suggesting lines of procedure adequate to the calls of the immediately succeeding years.

Its chief emphasis will be upon the areas still unoccupied by Christian forces, and classes of population unreached or very inadequately affected by present Christian agencies.

II. The Present Status of Evangelical Enterprise in South America.

1. *Difficulty of a Complete Statement.*

Indispensable to a study of the possible extension of Christian work in South America is a review of the actual status of the total Evangelical enterprise within the continent, with particular indication of the progress registered since the Panama Congress.

The Commission admits the impossibility of a complete report of a movement so many-sided, operating under diverse conditions in so many countries, and embracing so many factors and influences, unseen and pervasive rather than concrete and visible. "The wind bloweth where it listeth," and the ways of the spirit elude the statistician. Moreover, returns from the churches are insufficient, and, in some cases, too indefinite for an exhaustive up-to-date exposé of even those aspects of Christian achievement that are susceptible of tabulation. The Commission believes that a general view and a trustworthy conception of the present range and strength of the work—its cardinal impact and ambient—can be most effectively conveyed by the following important inferences supplemented by brief illustrative descriptions and statistical summaries.

2. *The Enlarged Background of Public Opinion.*

It can be said, in the first place, that the energy of the Evangelical movement—the whole program of the Evangelical churches—in South America, proceeds today on a vastly enlarged background of enlightened public opinion concerning it, as compared with that of eight years ago.

This statement applies not only to influential and increasing groups in almost every country between the Caribbean and the Antarctic, but also to other countries, beyond the Hispanic-American zone.

The period between 1916 and 1924 has been called "an octave of international publicity and understanding." During those years masks of racial pride and pretense have been shattered, and mists have been lifted from much that was obscure or concealed in the life of nations. The peoples of the earth have been revealed to one another in their deepest needs. In nominally Christian lands has arisen in the minds of thinking men a new appreciation of Jesus Christ as the world's Saviour; and these have bidden the multitudes look to him as alone bearing the solution of the problems that baffle governments and oppress humanity.

The past eight years have witnessed in Europe, and especially in North America, dissemination of knowledge concerning South American lands and peoples, on a scale probably unparalleled in the whole history of the continent prior to 1916. Never have the national leaders and interpreters of the southern democracies made such frank and commanding disclosures of the inner life and problems, the prospects and policies, the social conflicts and religious yearnings of their respective countries. Never have extraneous peoples, particularly Anglo-Saxons, manifested such eagerness to learn of their southern neighbors. Latin American peoples have become better known to each other. South Americans have re-read the history and the heart of Europe, and have analyzed the United States anew, with a penetration that has reached her secret springs. This intellectual rapprochement, mutual and for the most part sympathetic, has been of immense significance to Evangelical Christians in South America and other lands, who seek a fresh unfolding of the riches of the Christian gospel among all nations. Advance in national self-appraisal and international inquiry has opened to Christian leaders new contacts and new opportunities to interpret the message and the program of Christ. The Evangelical churches themselves have been a foremost factor in promoting increase of knowl-

edge and good understanding. Tens of thousands of persons in the United States and Canada have been enrolled in special classes studying the Latin republics from textbooks issued by the churches. Since 1916 the study of Spanish has made unprecedented strides in North American schools. More than a hundred important colleges and universities have established departments, courses or lectureships in Latin-American subjects, other than in Spanish, in which thousands of students have been oriented in South American history, literature, industries and ideals. The English-speaking press, and especially the magazines, since 1916, have carried an increasing number of articles on all aspects of the Hispanic continent. The Pan American Union has been, through its accelerated activities, a powerful medium for spreading information in and concerning all the American republics.

This increase of knowledge affecting public opinion has tended to remove from the Protestant world impressions and attitudes, widely prevalent a decade ago, which hindered the course of Protestant missions in every Latin American country. The view that South America was already "religiously preempted," that its total population of 65,000,000 was virtually included in the membership and ministries of the Roman Catholic Church, and that, with content and conviction, the whole continent was permanently committed to the exclusive tutelage of the Catholic system, has yielded to increasing recognition of the groundlessness of that assumption. The sentimental presupposition that the Evangelical church with its Puritan simplicity of worship, the intellectual verve and personal glow of its gospel message, with its ethical and social exactions, would win no response from the Latin temperament accustomed to gorgeous ritual and high-sounding dogma, has been effectively dissolved. In the foremost republics like Uruguay, Argentina, Chile and Brazil the Evangelical church is seen to have "arrived." Scruples concerning South America as a legitimate field of non-Roman missions may be pronounced as virtually destroyed.

It is admitted that in both South and North America there still remain to be dissipated clouds of ignorance,

misconception and indifference concerning the place and purpose of the Evangelical churches in the southern republics. Yet, indications are many that the Evangelical movement as a whole occupies at present a plane of intelligent recognition such as it never has enjoyed before.

3. *Recent Developments Favorable to Evangelical Enterprise.*

It can be reported, in the second place, that in almost all South American countries since 1916 have occurred events and developments tending to enhance the significance and to accentuate the need of Evangelical ideals. There have been signal suggestions, if not of the direct impact of these ideals, at least of an environment increasingly hospitable to their application. There have been revivals of religious interest, intellectual and educational awakenings, reassertions of independence and individuality in the pursuit of truth, a heightened emphasis on moral values, crusades against vice, ignorance and injustice, upsurgings of altruistic sentiment organized into reforming philanthropies, economic readjustments and commercial expansion conceived in terms of common welfare, manifestations of national and international good-will touching a new world order. A new wave of constructive social idealism, sane, modernistic, spiritual and resolute in its trend, has moved upon the minds of alert leaders in both the Andean and the Atlantic Republics. It has been humanitarian and practical rather than political and dogmatic—unlike the doctrinaire dreamings, the aristocratic idealogies, the ecclesiastical manifestoes which often, in the past, have soared above the people and ignored the deeper problems of progressive democracies.

So fervent, in some of the countries, have been the new aspirations, so radical the insurgencies against obscurantism and tradition, so clear the demand for a renovated social order, that observant students mark a fresh, creative outburst of the Latin American spirit. Some writers hail the new day as a renaissance.

With no attempt to gloss the obstacles and countermovements which still oppose the spread of vital Christianity in the southern republics, this report must register

many incitements to larger Christian effort with much promise of greater success.

More specifically, of the movements whose drift is distinctly, if not intentionally, comportable with the spiritual and serviceable objective of the Evangelical churches the following may be briefly mentioned:

(a) *Resurgence of Religious Quest.*—Among the educated classes has emerged, since 1916, an intensification of thought,—a new solicitude on religious questions. At Panama the "intellectuals" in general—the five or six millions who in South America constitute the vast, deliberate and irreconcilable defection from the Roman fold—were truly described as either philosophically and actively hostile to the Christian faith in any form, or completely indifferent to the whole subject of religion and the spiritual life of man.[1] While unfortunately this description is still valid as a generalization, yet many and conspicuous exceptions indicate a marked and increasing modification of the characteristic attitudes.

The universal unrest stirred up by the World War had sharp repercussion in South American countries, "bringing to judgment all religions and scientific dogmas, all moral values, all the utopias that man has conceived."[2] Before the colossal collapse of the material stabilities, political supports, intellectual sanctions and religious restraints of European culture, South American thinkers in all the republics were driven to re-examine their own theories of life and civilization. They were challenged at the outset by the general confession of Protestant Christendom that the cause of the War was the failure of the Churches faithfully to live and communicate, and of the so-called Christian nations adequately to apply, the plain teachings of Christ. The disillusionment of the thinking classes regarding historical Christianity, as they knew it, was, of course, complete. But, might not new hope spring from a fresh realization of the pure gospel of the Great Teacher? That was an old clew with a fresh

[1] *Cf.* Panama Congress, Vol. I, pp. 301-302.

[2] Dr. Mariano H. Cornejo, Address to the Peruvian Congress, Sept. 7, 1917.

fascination. Recent literature shows attempts at clear distinctions between the true spirit and teaching of Jesus, and the ecclesiastical perversions by which these have been obscured. There is a new search for reality which seems a revival of the day and manner of Montalvo of Ecuador, Vigil of Peru, Bilbao of Chile, Sarmiento, Alberdi, Echeverría and Álvarez of Argentina—and other "evangelists of liberalism," who in the early republican era strove to imbue democracy with what they believed to be the pure essence of Christianity.

Of manifested changes in intellectual temper toward religion, correspondents report "an increased open-mindedness," "a spirit of inquiry and willingness to listen," "an alert interrogative mood," "an encouraging demand for light on spiritual questions," "a deep longing for something morally and spiritually better," "a clamor for a higher type of Christianity." Indifference is denounced as negative and reactionary. Materialism and secularism are becoming less blatant. Positivism is less positive. Agnosticism stretches "lame hands of faith" toward the unseen. "The religious question," says an Argentine writer, "is alive today more than ever, and there is talk here of a mystical or religious renaissance of humanity." [3]

Fewer and fainter have grown the voices of the disciples of Guyau, who would commit their countries to a future of irreligion. On the contrary, there is manifest concern as to how to minimize the effects of the "negationism" and "destructionism" of the past. A distinguished Brazilian educationist sees the remedy "in the prevalence of a universal faith which will reestablish moral discipline in individuals and the lost equilibrium in society." [4] An Argentine university professor has lectured in Buenos Aires on New England Puritanism, and proposed a national conference on religion, declaring the material prosperity of his country is vanity without a spiritual basis. A Chilean President-elect tells a missionary [5]: "In South America, as in Europe, it is Christ or

[3] Arturo de la Mota, in *Ideas,* Buenos Aires.
[4] J. da Silveira Santos, in *Revista do Brazil,* June, 1921.
[5] Dr. J. H. McLean.

chaos." Many are repeating the words of San Martín, uttered a century ago: "The men who will be most useful to South America are men truly religious and of sound morality."

That there has been a general turning of the educated classes to Christianity is not even remotely implied. The majority still remain aloof in sullen or serene contempt. Tens of thousands have had no contact with the Protestant churches, and have not been influenced by Evangelical ideals. But, that there is of varying extent among the intellectuals of the different republics a resurgence of religious quest favorable to the Evangelical cause, is equally beyond question. That this asset, so difficult to capitalize, constitutes a fresh challenge to preachers and teachers of the gospel is apparent. The new opportunity is recognized by such statements as this: "Protestantism has a greater opportunity to get a hearing than ever before. There is a stronger conviction of the need of a liberal Christianity among the elements who will finally determine the movement of these countries toward progress and success." [6]

(b) *Ethical Revival and Promotion of Public Welfare.*—The problems of practical morality and public welfare have been sensed with illuminated recognition. There is a new tide of ethical enthusiasm. The question of a clear and commanding ideal of personal life and citizenship, an adequate moral dynamic, is uppermost in the thought of enlarging circles of publicists and patriots who desire for their countries progressive internal prosperity, increased cultural development and ascendant influence in world relations. This moral concern, alarmed at present conditions, and much more widely spread than religious inquiry, is manifest in ministries of social prophylactic, and schemes of popular improvement, including the building of personal character, and the welfare of class, community and nation.

No previous period of equal length in the continental history has witnessed so many agitations, conferences, organizations and efforts toward moral uplift, public wel-

[6] Dr. C. W. Drees.

fare, social service, and the improvement of the national "medio ambiente," as have arisen during the past eight years. Most of such movements have originated outside the Church and have been independent of ecclesiastical leadership.

To the precipitation of this practical ethical revival many factors have contributed, such as the need for it, the example of other countries, the initiative of public-spirited citizens, the moral flame and social vision which have glowed in the hearts of lovers of the people. Doubtless the most powerful stimulus has been the frank and startling analyses of Hispanic-American society, and the forecasts of better things, made by eminent nationals of the various republics. So distinct has been the outburst of moral energy in the direction of human betterment since 1916, that it seems a cumulative response to the voice of South American prophets whose searching expositions, alarms and exhortations, had been uttered before the Panama Congress.

About 1896 Cesar Zumeta had written "The Sick Continent."[7] Almost on the eve of the Congress, F. García Calderón[8] had exposed "the poverty of the inner life," "the innate indiscipline of the masses," "the weakness of the average citizen," the lack of "robust creative convictions," "the decadence of moral culture," and "the need of renaissance to escape retrogression to barbarism." Ricardo Rojas had lamented "the dissolution of the old moral nuclei" and "the depreciation of ideals."[9] Alfredo Colmo had thrown the light of sociological science on the gravity of Latin America's problems, opening the gulf between her intellectual brilliancy and her indigence. The great tractates of writers like Blanco-Fombona[10] of Venezuela, Gonzáles Prada[11] of Peru,

[7] *El Continente Enfermo.*

[8] *Les Democraties Latines* (Paris, 1912); English edition entitled. Latin America; Its Rise and Progress, (London, 1913-1915); Spanish edition, *Las Democracias Latino-Americanas* (Madrid, 1912), widely circulated in South America; also Calderón's *La Creación de un Continente* (Paris, 1912).

[9] *Los Paises de la America Latina,* (Madrid, 1915).

[10] *El Hombre de Hierro,* (Madrid and Caracas, 1910).

[11] *Páginas Libres,* (Madrid, 1915).

Manuel Bomfin [12] of Brazil, José Enrique Rodó [13] of Uruguay, and many others, were not without their effect in arousing consciences and fomenting reforms.

The practical ways in which this "new humanitarianism," with its ethical urge, is expressing itself are dealt with in Reports V and VI. The briefest reference is here sufficient to some of the more vigorous and significant uprisings of associated reform.

(a) *Child welfare.*—"Save the children" is the slogan of an unprecedented growth of organizations and "centers" devoted to child welfare. Activities are private, voluntary, municipal and, in most countries, national. The Chilean *Patronato de la Infancia,* the Brazilian *Instituto da Protecção a Infancia* are typical of agencies of multiplying prevalence. Peru, Colombia, Venezuela and Ecuador have government commissions on the subject. The protecting and saving ministries of these organizations are of incalculable significance for the future of countries in which infant mortality before the age of two years has ranged from forty to ninety per cent. The movement has assumed such proportions in the Continent as to attract to Montevideo, in 1919, and to Rio de Janeiro, in 1922, international conferences, in addition to national delegated gatherings on child welfare. These have been followed, in 1924, by the Fourth Pan American Child Congress at Santiago, which opened on Columbus Day [14] to consider the child as "the chief center of national concern and the most imperative of all personal and community obligations."

(b) *Public health.*—There is a remarkable extension of legislation, institutions and activities, remedial, preventive and informational, to promote public health and the physical virtue on which health depends. Government efforts have ranged from the banishment of yellow fever from Guayaquil,[15] to the establishment of public clinics

[12] *A América Latina* (Lisbon and Rio Janeiro). [13] *Ariel.*

[14] October 12, celebrated in Hispanic America as *El Dia de la Raza,* the Day of the Race, that is, of the Spanish race.

[15] With the cooperation of the International Board of Health of the Rockefeller Foundation. The last case of yellow fever reported was in May, 1919.

in Caracas and tuberculosis hospitals at Santa Fe and Cordoba. These have been widely supplemented by private foundations and agencies, such as the Chilean League for Social Hygiene, the Medical Society of La Paz, maternity hospitals, free lecture courses, and numerous schemes of local sanitation. A continental Congress on Hygiene met at Montevideo in 1923. No fewer than seven resolutions of the Fifth Pan American Conference in Santiago de Chile (1923) referred to public health and hygiene, including the summary declaration that "the national health is the responsibility of the State."

(c) *Temperance.*—An educational and organizational campaign on temperance, aiming at ultimate prohibition, began in Uruguay in 1916 and has acquired strong momentum in that and other countries. In almost all the republics are Temperance Associations and educational agitations in favor of suppressing the drink evil. Stimulating these is the continental Temperance Headquarters at the Uruguayan capital. Venezuela suggested prohibition as a theme of discussion at the Santiago Conference, which passed a resolution favoring "progressive diminution of the consumption of alcohol." Chile, the greatest wine-producing country in South America, drawing a rich revenue from the traffic, champions the resolution, and, with Argentina and Colombia, has presented in Congress a project of partial prohibition. Resulting from the Conference also is a program of compulsory temperance instruction in the public schools of all the countries represented.

(d) *Industrial solutions.*—Efforts to bridge the widening chasm that yawns between the established order in church and state, and the industrial classes and labor organizations; to heal what has been described as "the divorce between religion and justice, between mediæval Catholicism and modern democracy."[16] Industrial problems in the great cities and other centers of production are causing acute alarm. Anarchistic agitations nourished by violent dissatisfactions and burning with social revolt, refuse to be quieted by words. The traditional

[16] Gabriela Mistral.

Church has not presented the faith of Christ as "a doctrine of equality among men—a norm of collective life." These labor problems are calling forth organizations of reconciliation and control. They provoke attempts at spiritual solution by sympathetic and practical readjustments that will show the kingdom of heaven to be compatible with economic well-being on earth.

(e) *Feminist movement.*—In the phenomenal rise of the feminist movement the passion for social justice has reached its fairest flowering, and gives promise of distinct ethical enrichment and increased social efficiency to South American culture. It is perhaps the most startling movement on the horizon and is already effecting the most radical changes in the social structure. It is in general self-restrained, dignified, less belligerent than similar movements in other continents, yet quite as bent upon its goal. Inevitable and irrepressible, it is inspired by high idealism, is aglow with Latin enthusiasm, has capable and cultured leadership, feels its unity with the rising womanhood of the world. It is a trumpet blast in the ears of the Christian Church. The movement has assumed, since 1916, international proportions, having been greatly stimulated by the first Pan-American Woman's Congress at Baltimore in 1922, the convention of the *Liga Panamericana de Mujeres* in Mexico City in 1913, and recent national women's conferences in Peru, Chile, Brazil, Uruguay and Argentina. A recent conference in Chile was a federation of sixteen different organizations of women. The action and organization of the movement have taken on a great variety of forms, indicating and demanding fundamental adjustments in every aspect of woman's life and welfare: education, economic independence, single standard, civil and political equality with man, participation in the professions, a share in government and in the general direction of the future of their respective countries. The movement was discussed at the Santiago Conference, and a proposal unanimously adopted that women should have delegate representation in all future Pan American conferences.

(f) *Student uprising and educational reform.*—As a phase of the almost universal post-war youth movement

appearing in Europe, North America and the Orient, the organized uprising of South American students is a picturesque and prophetic expression of a new creative will. "To be a man of this new generation," writes Ricardo Rojas, "means to be able to point out with reflective clearness the evils of our time, . . . to transmute one's own discontent into constructive energy through a concrete ideal of better things, . . . to unite, with a manly will to work, a wing of hope." [17] Thousands of students in the universities of Argentina, Chile, Peru, and in other republics, have joined in an "idealistic fraternity" which, though not without extravagances, has been fired by what one of their leaders calls "a noble dream of transformation." [18] The movement has decried "parchment scholarship," and demanded regeneration of the whole system of higher education—militaristic, materialistic, aristocratic, and ultra-nationalistic — upon which the older civilization, including American democracy, has hitherto reposed. It declares itself in revolt against "the nationalistic sophism that the interests of the nation, right or wrong, are superior to all morality." Awake to the danger of a purely utilitarian education that may "extinguish the sacred fire of souls," [19] it calls for the cultivation of the spirit. Its further watchwords are peace, brotherhood, humanity, international solidarity and service. Declaiming against the "atavistic warrior spirit," the university men of Chile issued a manifesto declaring they would never take up arms against their Peruvian fellow-students. In Argentina, Bolivia, Peru and Chile the movement has associated itself altruistically with the depressed and laboring classes, bands of students voluntarily and gratuitously conducting night schools for workmen, children, Indians and other neglected illiterates. They show themselves not mere dreamers, but workers for the common good. They want the classes submerged in ignorance and incapable of self-direction to be lifted

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[17] Quoted from "*Nosotros*" in *La Nueva Democracia,* Nov., 1924, p. 10.

[18] Haya de la Torre.

[19] "*Apagar el sacro fuego de las almas*"—Luisa Luisi, Uruguayan poetess, in *La Nueva Democracia,* Feb., 1923, p. 29.

to a level of culture that shall help them to happiness and fit them for the functions of citizenship. Great student conventions for discussing the ideals and activities of the movement, have been held in Santiago, Lima, Cuzco, Quito, Bogota and Buenos Aires. Spreading to Mexico and other countries, it has become an international organization, by many hailed as the hope of the future.

As already conceded, it cannot be claimed that the present urge to transcend the existing order, clothing itself in so many reform movements as above described, is consciously linked with the Evangelical propaganda, or is alone the traceable result of Protestant impact. These stirrings of the spirit are allied with all the forces that press to the Christian goal. They are in line with the better ideals of Catholicism, and have stimulated the Catholic Church, especially in Chile and Argentina, to a revival of social action. But the special appeal and potency of this present situation for the Evangelical churches is patent. They are summoned to meet the awakening soul of South America by the pure untrammeled gospel of spiritual freedom and service, which is their historic message; to help the republics realize the Kingdom of God in a social order renovated and ruled by the spirit of Christ.

4. *The Churches and Their Achievement.*

The past eight years can record for the continent no spectacular accretions to the churches. There have been no mass movements clamoring for the gospel; no widespread revivals culminating in definite commitments to church affiliation. But there are evidences that Divine favor has blessed the work with a steady growth. In influence and range of service, and in some respects numerically, the advance made in the republics since 1916 has been greater than that of the entire preceding period from 1855 and 1856, when the Protestant enterprise was first permanently planted respectively in Brazil and Colombia.

The following statistics [20] indicate comparatively the present status and the progress since Panama.

[20] Compiled from Panama Congress Reports, Vol. III, Statistical Appendices, pp. 472-3, and the World Missionary Atlas (1924), pp. 13, 34-36.

(a) *Deductions.*—They indicate the following increases between 1916 and 1924.

The number of *organized churches* in the continent has grown from 856 to 1,283, an increase of 50%. The *communicant membership* has added 29,029, which is almost one-fourth of the present total membership (122,266), and a 31% increment over the membership of 1916 (93,237).

The *total Evangelical community* (including known adherents and all under Christian instruction except Sunday-school pupils) has more than doubled. It has grown from 122,875 to 251,196, an increase of 128,321. The number of *Sunday-school pupils and teachers* has increased from 50,739 to 108,599, a gain of over 100%.

To the *staff of national Christian workers* 662 have been added. From 1,342 it has grown to 2,004, a gain of slightly over 50%. During the eight years 529 *new foreign missionaries* have entered the continent—approximately 30% of the present total number of workers from abroad (1,736).

The number of *out-stations* and other places exclusive of residence stations, where worship and preaching are conducted, has grown by 1,296, from 895 to 2,191, a gain of over 145% The Evangelical centers or *resident stations* have increased by 98, from 267 to 365, a gain of 37%.[21]

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in order. In Brazil the total Evangelical community has more than doubled, the communicant church membership has increased more than one-third, the number of organized churches more than one-half, the national workers have grown nearly 100%, the ordained Brazilian ministers 33%. Forty-five new central or residence stations have been established. Other places of preaching and worship have grown from 364 to 1,765, an almost five-fold gain.

It will be seen that the cause is weakest in Bolivia. Ecuador and Paraguay, in all of which there have been slight losses or slight gains in the total meager results.

[21] Owing to duplication of work in the larger centers the number of listed resident stations exceeds that of different cities occupied.

Peru shows consistent advance. For Colombia and Venezuela all figures are small, but they indicate progress. In the Guianas, where the Evangelical mission is of much earlier foundation [22] than in the Iberian republics, there have been losses and gains; but the work, in proportion to the population in each colony, seems numerically vigorous. Since the figures include only those relating to missionary work proper, they do not fully indicate the strength of evangelicalism in Uruguay. To do this it would be necessary to add the Waldensian, Lutheran and other communities, bringing the total of Protestants to about 12,000.[23]

(b) *The church in the capitals.*—Attracting special mention is the growing influence of the Evangelical movement and its leaders in some of the capitals.[24] In Montevideo and Rio de Janeiro both the government and the general community regard the Evangelical church as a constructively beneficent asset. The Methodist Church in the Uruguayan capital has the finest building, and its congregation is said to possess the highest average intelligence, of any group in Spanish-speaking Protestantism. One of its members has for many years been a professor in the National University and another is a judge of the Supreme Court. Montevideo is the continental headquarters of the Young Men's Christian Association organization, the residence of the Educational Secretary of the Committee on Cooperation, the seat of the proposed international Seminary of Theology and Social Sciences, and of many Christian conferences, national and international.

Rio de Janeiro, with about 100 preaching points, a pastors' association of some sixty members, and strong churches of several communions, has become, with the possible exception of Paris, the foremost Evangelical center in the Latin world. Its First Presbyterian Church has over 1,000 members, including some of the most prominent political and professional *illustrados* of the metropolis. This church conducts fourteen branch Sunday-schools in the city, supports several missionaries

[22] British Guiana in 1735, Dutch Guiana in 1738.
[23] Statesman's Year Book (1924), p. 1351, gives 12,232.
[24] *Cf.* Samuel Guy Inman, "South America Today," pp. 86-92.

in Brazil and one in Portugal, and has in its minister one of the most renowned orators in the republic. The city papers, especially the influential *Jornal do Commercio,* give frequent and ample publicity to Evangelical themes, in articles from their own staff and from other writers. The recently established Young Women's Christian Association has a membership of over 1,200, including some of the most distinguished women of the city.

In Lima, once "the city of the kings" and center of the Dominican Inquisition, is published *El Renacimiento,* a powerful exponent of the gospel in superior Castilian, which has widely influenced Peruvian opinion. Its editor, a missionary, was a recognized factor in the passage of the bill of religious freedom (1915) and in the frustration of subsequent fanatical attempts to ignore or nullify that law. Another missionary is full professor in the exclusive University of San Marcos, a member of the most élite literary circle of the city, founder of a boys' school of crowded attendance, and preacher of Christ through forum, press and private conferences to inquiring groups of "intellectuals," who would not frequent the Protestant chapels.

Santiago has more than sixty foreign missionaries, and is the principal Christian educational center on the Andean coast. It has a Union Bible Seminary, supported by Presbyterians and Methodists, and is the seat of the "Instituto Inglés," a Presbyterian Boys' College, established in 1876, having, in 1923, an attendance of about 200, including ten nationalities. In 1922 the then Chilean President, Señor don Arturo Alessandri, delivered at Commencement an address eulogizing the service rendered to Chile by this institution, scores of whose graduates, noted for their Christian integrity, occupy positions of honor and leadership throughout the republic. In the Chilean capital also is the (Methodist) Santiago College, with an attendance of 340, doing a corresponding work for young women. Since 1916, the Young Men's Christian Association and, since 1920, the Young Women's Christian Association have been strongly established in the capital, in close connection with the university.

Buenos Aires is so immense that even the Catholic

propaganda seems stifled and overshadowed. To perform their share of neglected ministry the Protestant churches would need resources and equipment as for New York. The Argentine metropolis can scarcely be included among the commanding centers of Evangelical enterprise. Here the following communions have churches or centers: Methodist Episcopal, Church of England, Reformed Church of France, Scotch Presbyterian, Southern Baptist, Lutheran, Salvation Army, Plymouth Brethren and Disciples of Christ. Here the Young Men's Christian Association does its outstanding work, with a membership of over 4,000, and a staff including some of the best known leaders in social reform in Argentina. But the total membership of the thirty-three Evangelical congregations is only about 12,000, and is composed chiefly of the middle and working classes. The *Colegio Americano,* a union enterprise of Methodists and Disciples, is impressing educational circles. The city is a headquarters for Evangelical literature in Spanish, and the continental center of the Sunday-school and Young Women's Christian Association movements.

Caracas and Quito, Bogotá and La Paz, with open doors and acknowledged needs, have yet to be made effective bases of Evangelical work.

(c) *Circulation of the Bible.*—A direct, continuous, pervasive and far-going factor in all evangelization has been the circulation of the Holy Scriptures, chiefly through the Bible Societies. The printed word has carried the gospel to thousands unreached by the missionary. In 1923 the number of Bibles, New Testaments and portions of Scriptures distributed in South America by the American Bible Society alone, was about 140,000, and the total number distributed since 1864 is 3,662,600, of which 1,429,500 have been spread in Brazil and 2,233,140 in the Spanish-speaking republics. Since the days of Thomson 5,000,000 copies of the Bible have been circulated by the British and Foreign Bible Society in South America. In 1923 it distributed 406,000 copies.

5. *Past and Future.*

If the facts be taken into account that continuous

Evangelical missions among the continent's Spanish and Portuguese-speaking peoples are of less than seven decades' duration, and that for six of those decades South America was indeed for the Protestant world "the neglected continent," the results of the enterprise, including the present awakening and new opportunity, are sufficient for grateful satisfaction. Indeed the returns have been more than commensurate with the churches' investment of life, substance and prayer. But the stress of this report must fall preponderantly upon what yet needs to be accomplished.

III. The Present Division of Territory: Survey of Recognized Responsibilities of Boards and Churches.

The ideal of an adequate, completely cooperative Christian program for all South America is yet far from realization. But reports from the national Evangelical churches and the Mission Boards at work in the continent indicate (1) increasing recognition of the principle and the necessity of divided responsibility in united enterprise in each of the republics, and (2) distinct progress, especially during the past eight years, in the actual delimitation of territory, and the acceptance, by various Evangelical agencies, of definite, single or joint, responsibility for assigned areas.

In explanation and approval of this development in Christian strategy, the following considerations are offered:

1. *The Work of the Committee on Cooperation.*

It is historic fact that the present movement in the southern continent toward the integration of Evangelical effort on a basis of well-considered territorial division, is due in large measure to the leadership and counsel of the Committee on Cooperation in Latin America. The function of this Committee, created by the Panama Congress, is purely advisory. Composed of representatives of some thirty Mission Boards supporting Christian work in most of the Latin republics, it has given expert, constructive

attention to the whole problem of an effective distribution and correlation of Christian agencies and activities over the vast American area with which it is concerned. Evidences are abundant that its services have been solicited and welcomed by Latin American leaders and churches. Elected and sustained by the organizations it represents, it has absolutely no ecclesiastical control in missionary affairs. But its cooperative influence is sufficiently indicated by the statement that it has witnessed and helped to effectuate in South America, and in other parts of Latin America, such application of missionary statesmanship as may well attract the attention of the Christian world.

The Committee on Cooperation has worked in harmony with the Regional Committees in the Rio de la Plata Republics, Brazil, Chile, Bolivia, Peru and Venezuela. It has gathered and distributed information, promoted surveys and conferences, cultivated vital contacts with the fields through the visits of its executive and educational secretaries, published valuable literature, and organized the Montevideo Congress.

2. *Need of a Continental Program.*

The objective of the Regional Committees, as of the general Committee on Cooperation, is to secure ultimately, through the joint action of the National churches and the Mission Boards, a unified procedure, proportionately distributed in each country, over all parts of it, where the gospel and the service of the Christian Church are needed.

The present report regards this objective as basically important to the whole process of evangelization, and urges fresh consideration at Montevideo of measures necessary to its furtherance. Moreover, the time has come for a clearer definition of the work of the Evangelical churches *in terms of a continental program.* Although surveys have not yet been completed, sufficient knowledge of the constituent countries has been accumulated to make possible the outline of such a program. While the emphasis must remain on the immediate duty of each national church in its own country, particularly

the unreached parts of it, the work within each country would be stimulated and lifted to a higher plane by conscious relation to a continental enterprise. For the Mission Boards and for the Protestant communions in general, a clear statement of what the Evangelical forces should aim to accomplish for all of South America, would constitute a powerful appeal and provide the basis of a larger strategy.

Behind these suggestions lies the conviction that an adequate program for the Continent may be conceived only in view of the needs of the entire population of 65,000,000. This report presumes that, in the words of a recent writer, "The Evangelical forces are possessed of a desire to cooperate in the transmission of the Evangelical message in the briefest time possible, to every human creature within the limits of this vast area." [25]

If the Roman Church, after four centuries, has failed to encompass the field, how apparent the necessity for division of territory and distribution of responsibility for the modern Evangelical approach!

3. *Effected Agreements and Understandings on Territorial Delimitation.*

It remains now to present a survey of the agreements and understandings entered into, and at present (1924) valid, regarding territorial division in the various countries.

(a) *Colombia.*—In Colombia neither division of territory nor any other question of comity exists, for the simple reason that the *Presbyterian U. S. A.* Mission [26] is the only organized Evangelical force at work in that immense republic. Except slight, sporadic and temporary efforts on the part of minor agencies, the Protestant world has for over two thirds of a century, neglectfully delegated this heavy responsibility to a single communion.

(b) *Venezuela.*—In Venezuela, on account of the small-

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[25] Dr. W. E. Browning in "*A Accao Christa na America Latina*," Rio, 1923, p. 75.

[26] The Presbyterian Church in the U. S. A.

ness and limited operations of the societies represented, and the large extent of unoccupied territory, no general interdenominational agreement seemed possible or necessary previous to 1923. In March of that year a regional committee was organized, a survey made, a conference convened and the following plan of territorial distribution adopted by six societies:

The eastern states of Sucre and Monagas are assigned to the Orinoco River Mission.[27] The Presbyterian Board assumes responsibility for the state of Miranda and takes an equal share in the Federal District with the English branch of the Christian Missions in Many Lands. To the American branch of the last mentioned Mission is assigned a strip of territory north and south of the Orinoco River, extending from the Monagas-Amacuro boundary on the east, westward as far as San Fernando de Apure, and embracing parts of the states of Anzoategui, Bolivar, Guarico and Apure. The English section of Christian Missions in Many Lands receives, in addition to a part of the Federal District, the eastern and southwestern portion of Guarico. The Canadian section of the same Mission has as its field all the states of Carabobo and Yaracuy and the state of Lara, except the southeastern corner, which falls to a small group of Independents. The Swedish Evangelical Free Church becomes responsible for the states of Aragua and Falcon, and northwestern Guarico. The Scandinavian Alliance Mission receives the states of Zulia, Tachira, Merida, Trujillo, Zamora and almost all of Apure.

In this agreement it was not possible to secure the cooperation of four of the smaller societies and of several still smaller independent groups; but it includes about three fourths of Venezuela's Evangelical missionaries.

(c) *Ecuador.*—No understanding regarding respective areas or cooperation has been reported from the three societies working in Ecuador.

(d) *Peru.*—The territorial agreement operative in Peru recognizes three principal areas, viz., central, southern

[27] The headquarters of this Mission are in Los Angeles, California.

and northern, For purposes of Christian occupation these are the natural divisions of the country, (1) as geographical units, and (2) with respect to facilities of communication, though the latter are far from commensurate with the areas. By an agreement, effected in 1917 through the Peruvian Committee on Cooperation, and subsequently enlarged by various adjustments, responsibility for these areas was distributed and accepted as follows:

(1) *The central area.*—Responsibility for the region of the Ferrocarril Central was assigned to the Methodist Episcopal Church. This means specifically "the region of the Central Railway," *i. e.,* the departments of Lima, Junin, and the province of Callao, with presumably eventual occupancy of the departments in which extension of the railway is in process or is projected, *i. e,.* Ancachs, Huanuco, Ica and Huancavelica. Exclusive occupancy by the Methodist Mission is modified, however, by two concessions, (1) that Lima be recognized as a common base for all societies in Peru, and (2) that the Evangelical Union of South America operate in certain towns in the central highlands, where groups of their church members from Lima have located.

(2) The *southern area,* defined as "the region of the Southern Railway," was assigned to the Evangelical Union of South America. This field normally includes the departments of Arequipa and Puno, and the southern projection of Cuzco.

(3) The *northern area,* chiefly the departments of Libertad and Cajamarca, fell, by the original agreement, to the Mission of the Free Church of Scotland. Between the latter and two other agencies, the Church of the Nazarene and the Holiness Church, a definite understanding has been reached regarding further delimitation among them of the northern area, which is now enlarged to include under the triple agreement the department of Lambayeque and a portion of Piura.

In all cases in the three areas, the assignment of territory is conceived in terms of regional accessibility by roads and railways rather than by strict departmental boundaries.

This arrangement was adopted as a distribution of

territorial *responsibility,* but not of exclusive territorial privilege.

It should be added that not all societies at work in Peru are signatory to the observance of territorial comity. Since 1920 the Mission of the Assemblies of God has opened a small work at three points, including Callao, in the central area. The Seventh Day Adventists, in addition to their admirable and outstanding educational and industrial work near the city of Puno in the southern area, reserve the right to follow individualistic methods of unrestricted itineration and general diffusion, not free from competition.

(e) *Chile.*—Previous to 1914 there existed no formal agreement on division of territory among any of the eight Evangelical societies then working in Chile. But the idea and spirit of comity had been "fostered for some years" and was greatly stimulated by preparations necessary for the Panama Congress, which included an inter-mission survey of the whole republic. It was discovered that without interdenominational deliberation in earlier years, the distribution of forces had providentially been so strategic as to require comparatively little adjustment.

In 1914 the Presbyterian and the Methodist Missions, the two oldest and largest in the republic, appointed a joint committee on comity, which, by 1916, among other union projects, had secured the adoption by these two Missions of a definite plan of future territorial cooperation. This plan is the present basis of harmonious procedure with respect to the alternating coastal areas and occupied localities of the Methodist and Presbyterian Missions, extending from Tacna on the Peruvian border to Traiguen in the southern province of Malleco.

The Methodist Mission, which extends onward to Punta Arenas at the extreme south of the Chilean mainland, is interlaced not only with the Presbyterian Mission as above indicated, but also with the fields of the Christian and Missionary Alliance (between the Provinces of Concepcion and Chloe), and of the South American Missionary Society of the Church of England, (among the Araucanians between the Cautin River and Lake Llan-

quihue).[28] An understanding having been effected between the Methodists and both these southern Missions, it can be said that all bodies in Chile now recognize a territorial comity, except the Seventh Day Adventists, and the Southern Baptist Convention, which has stations at Santiago, Concepcion and Temuco.

(f) *Argentina, Uruguay and Paraguay.*—The only definite regional agreement in the River Plate republics is that consummated in 1917 between the Methodist Episcopal Church and the Disciples of Christ. Its provisions were (1) the withdrawal of the Methodist Mission from Asuncion and the cession of its rights of occupancy in the Argentine provinces of Entre Rios, Corrientes and Misiones, except a narrow strip of eastern Entre Rios along the Uruguay River as far north as Concordia; (2) the assumption by the Disciples of major responsibility for this riverine region in Argentina and the republic of Paraguay. As regards Paraguay the agreement became potentially effective with the entrance of the Disciples to Asuncion in 1918. But their tenure of Paraguay is necessarily not exclusive, since before their arrival, and independent of this agreement, three other organizations, including the South American Missionary Society with its extensive work among the Chaco Indians, were already in the field. In the Argentine provinces it has not yet been possible to carry out the proposed adjustment, although the agreement is still valid.

Concerning territorial comity in general in the three republics the regional report says: "the Evangelical enterprise in these countries had grown up by each Mission Board or Church establishing its work according to its own plan without reference to any other in the matter of avoiding overlapping and without conference and agreement with others already there. In a field so extensive and with so comparatively small an Evangelical force, this has doubtless wrought little hardship, except where the later arrival has been inconsiderate in the choice of location, or has undertaken to build up his work by proselyting at the expense of the other."

[28] *Cf.* Report of Regional Congress on Christian Work in Chile (Santiago, 1916), pp. 36-39.

Although among the thirty denominational and interdenominational, (and the many independent) agencies active in this area no formal division of territory has been attempted (except that indicated above), there is increasing recognition of the necessity of such division and of closer cooperation in any future policy of expansion and occupation. Some Missions have adopted the principle of not opening new stations in localities where another Mission is established.

In Argentina, which was perhaps less influenced than any other South American countries by the cooperative emphasis of the Panama Congress, the ideal of a united program is gaining ground. As an indication of deliberate desire to avoid duplication of effort, may be cited the action of the Mennonite Board which, in 1919, after careful study of the field and consultation with other Missions, decided to locate in a section of Argentina unreached by any other Evangelical agency—a territory of 120 miles in diameter enclosing over 100 towns and villages with the city of Pehuajo as headquarters, and a vast region toward the Andes without an Evangelical missionary.

(g) *Brazil.*—There exists in Brazil no formulated policy for the Evangelical occupation of the whole country; nor has an adequate survey, necessary to the construction of such policy, been completed. Even with respect to the portions of the republic already occupied, no general plan of territorial division or corporate assignment of areas, such as those recently effected in Peru and Venezuela, has been agreed upon by all or a majority of the churches.

While in certain centers there is some duplication and occasional friction, Brazil is so immense that temptation to regional rivalry has been slight.

Practice of territorial comity was observed in unusual degree by several communions in the early stages of the Brazilian work. Conspicuous examples were (1) the withdrawal of the (Northern) Presbyterians, in 1889, from the State of Rio Grande do Sul and the transfer of their area and their churches to the American Episcopal Mission, the Presbyterians devoting their forces to work in other states from Parana to Bahia; (2) the agreement

between the (Southern) Methodists and the (Southern) Presbyterians as to their respective areas in the State of Minas Geraes.

Further understanding between particular communions and organizations were reported as valid in 1916: (1) between the (Southern) Presbyterians and the recently established (1922) Christian Alliance Mission, regarding their divided responsibilities in the lower Amazon Valley; (2) between the Northern and Southern Presbyterians concerning the territory each is to occupy in the states of Santa Catharina and Parana, assigned them "as their special field of evangelization" by a further agreement with the Methodists, and (3) a general understanding between these three Missions and the national churches that the latter are free, in the natural extension of their work, to embrace opportunities anywhere, even within the assigned areas; (4) between the Congregationalists and the Evangelical Union on cooperation in Pernambuco. (5) The Bible Societies, British and American, recognize a "concerted allocation of territory."

The combined result of cooperative and independent procedure is the following actual distribution of Evangelical forces in several differentiated spheres. The Episcopal Church is concentrated in the state of Rio Grande do Sul, which it shares with Methodists and Baptists, and has work also in the cities of Rio de Janeiro and Santos. The Methodist Church (South) has its stronghold in the state of Minas Geraes and has work also in the states of Rio Grande do Sul, São Paulo and Rio de Janeiro, and in the federal capital. The Presbyterians (U. S. A., U. S., and independent Brazilian) are in all the coast states and in Matto Grosso. The Evangelical Union of South America is in the states of São Paulo, Goyas and Pernambuco. The work of the Southern Baptists is distributed down the coast states and in Amazonas.

The occupied territory falls chiefly into three well defined coastal divisions, each with its characteristic problems, viz., Southern (Rio Grande do Sul to São Paulo), Central (Federal district and Minas Geraes, with the capital dominating the region), and Northern (Bahia to the Amazon).

The principle of further and more definite territorial division is growing in favor through the stimulus of the Brazilian Committee on Cooperation.

(h) *The Guianas.*—From British Guiana there is no report of regional division among its ten societies, of which six are North American. There seems rather to be a division of labor toward different racial groups. The African Methodist Mission devotes itself to the Negroes. The Anglican, Wesleyan and Canadian Presbyterian societies work among the 125,000 East Indians. The Christian Mission in Many Lands and the Society for the Propagation of the Gospel work among the nearly 10,000 aborigines, and among the Chinese.

In Dutch Guiana (Surinam), the Moravians [29] are still, as in 1916, the only Protestant missionary society. Their work includes Creoles, "bush-Negroes," East Indians and Javanese.

4. *Suggestions for Further Delimitation and Avoidance of Duplication.*

Division of territory by map and conference is comparatively easy. Zeal, good-will, honorable intention, ambition "to attempt great things for God," rather than certainty or possibility of fulfilment, are often factors that incite acceptance of territorial responsibility. It is usually difficult to discharge the assumed obligation by prompt and effective occupation. What is the "area of best efficiency" for one reasonably well organized Mission? Should a large area, *e. g.,* an entire republic like Ecuador or Bolivia, one of the immense states of Brazil, or, say, a third of Peru, be allocated to one or to several Missions? Should a given area wait indefinitely for occupation by a society or societies pledged to work it, or should it, after a certain period of non-performance (and if so, how long?), be reassigned *en bloc* to other agency, or disposed of by further delimitation and distribution? These are questions which, while attracting discussion, can be fully answered only out of experience and knowledge of all the factors in a given case.

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[29] Missions-Direktion der Brüdergemeine.

Regarding the whole question of further delimitation of territory, the consensus of opinion in South America and among committees and correspondents in North America, who have studied the question, may be summarized as follows:

(1) While the present interdenominational and inter-society agreements are regarded as binding, the general distribution of areas is necessarily provisional rather than final. Further adjustments will be inevitable as the work advances. Growth and shifting of population will be a factor of necessary changes in some sections. There is always the expectation of the expansion and ascending leadership of the National churches with new plans of diffusion and occupation discerned by native insight into new situations which may arise. And not too distant on the horizon is the hope of a united Christian Church in South America, by which both denominational and national boundaries will be transcended.

(2) There is practically unanimous approval of the delimitation and assignment of the great areas still unoccupied, for which responsibility has not been assumed.

(3) Concerning further division and assignment of territory already allocated, with actual or intentional occupation, there are differences of opinion.

The report from *Brazil* doubts whether any further adjustments in the occupied states are feasible or necessary, except with regard to "some large rural areas in different states." This would probably apply to the neglected hinterlands of Santa Catharina, Parana, Minas Geraes and most of the northern states, but the report does not specify the regions. Other correspondents feel that especially in northern Brazil much remains to be done in definite division of the field and distribution of forces. An expert on cooperation is convinced that a careful survey will reveal many more possibilities of adequate occupation of the coastal states, without enlargement of forces, and especially a better adjustment of the fields best workable by the Mission Boards and those which most advantageously may be claimed by the Brazilian churches.

In the vast spaces of *Argentina,* where the words

"overlapping" and "competition" have scarcely entered the Evangelical vocabulary, the question of territorial distribution is only now emerging as wise strategy for the future. The inference from the regional report is that the missionary forces are at least theoretically committed to assignment of areas; "there seems to be pretty general agreement that division of territory, until the field is covered, would be a very desirable arrangement." [30] All that the present report can learn justifies the urgency of the consideration that, "a well laid-out plan of occupation, with each organization accepting certain territorial responsibilities, would greatly hasten the evangelization of the land." [31]

Chile regards itself as better provided with wisely distributed Evangelical agencies than any other country in South America. Though even the most populous district extending from Santiago to Concepcion is listed among the least occupied areas, and scores of important centers await the first preaching of the gospel, it is not felt that other societies or further division of the field are necessary.[32]

In *Peru* there is ample and "pioneer need" of further delimitation and assignment to additional agencies, of areas whose occupation is not likely to be undertaken by the already established societies, notwithstanding the existing general agreement with respect to the central, northern and southern zones.[33] The political divisions of the country are so large and the difficulties of travel in all but five comparatively limited sections so enormous,[34] that even a strong well organized Mission will not be able to encompass more than two or three departments at most; and even this will be possible, according to the latest study of the field, only on condition that "so large

[30] Report of River Plate Republics on "Unoccupied Fields" (P. A. Conard, Chairman), p. 6.

[31] S. G. Inman, "Christian Cooperation in Latin America," p. 101.

[32] Chilean Report of Survey, 1924 (A. R. Stark, chairman), pp. 7-8.

[33] See pages 51-52.

[34] Peru, almost one quarter as large as the U. S. A., has only 1,984 miles of railway.

an area is homogeneous and united by natural means of communication—which are often lacking in a mountain territory.[35]

With all their daring faith and with the most optimistic expectations of expansion, the present Missions seem increasingly and justifiably conscious of their inability to cover the whole of this immense republic, many of whose important cities, from north to south, are isolated by towering sierras or surrounding desert. Especially in the northern zone additional missionary forces with further allocation of territory will be necessary to provide for the departments of Piura and Amazonas, the remote province of Tumbes and the vast expanses of Loreto. The indigenous Peruvian church may be expected to evangelize the interior rural regions contiguous to its present centers; but it is not reported to be sufficiently resourceful to initiate or support, under native leadership, any movement of expansion into the region, some 200 miles square, which separates the present occupied fields of the Methodist Episcopal and Evangelical Union Missions in the south. The utmost efforts of these Missions promise to be taxed to the full by the demands of the areas bounded by their present operations. The entrance of another strong Society, accepting responsibility for a bloc between the central and southern zones, seems highly desirable and would doubtless be welcomed. The new division might include the departments of Apurimac and Ayacucho, and possibly Huancavelica. This suggestion only reflects that of the regional report which summarizes as follows: "Given the immense territory as yet unoccupied and the slowness of the advance, with the fact that the bodies at present working in Peru seem to be exerting themselves to the limit of their resources . . . some new missionary body should be invited to enter and help on the task of evangelizing Peru, especially in the great unoccupied northern part of the republic."[36]

"There is not in all South America a more needy section than *Ecuador*. The present is a most opportune time

[35] Peruvian Report on Unoccupied Fields (H. P. Archerd, Chairman), p. 4.
[36] *Ibid.*, p. 4.

to undertake missionary work in that republic." [37] Notwithstanding such a report in 1916, the call of Ecuador remains conspicuously unregarded by the great Mission Boards of the Evangelical world. The only response has been that of the Christian and Missionary Alliance, which entered the country in 1922 and has distributed its forces of thirty workers at eight of the total of thirteen rather widely scattered localities, where slight evangelistic efforts have been begun. It is frankly stated that the northernmost station, Tulcan, nearly 100 miles north of Quito, was chosen "with the object of entering southern Colombia." [38] No plan for the proportionate occupation of Ecuador itself, which has an area equal to Ohio, Indiana, Illinois, Michigan, Wisconsin and half of Iowa, seems to have been worked out. Should any possible effort be spared, *now, at the beginning,* to secure for Ecuador,—the last of the continental republics to be permanently entered by organized Missions,—the full advantage of such wise partition of territory and responsibility as had been laboriously effected in older fields, often after decades of unstrategic non-cooperation?

No disparagement of the present, not unfruitful, pioneer efforts is implied in urging (1) that these should be supplemented by the entrance of one of the larger Boards, equipped for educational as well as evangelistic work, and with resources to invest in suitable buildings; and (2) that, between the present Missions and the reinforcing agency, responsibility should be partitioned and areas assigned, embracing the three naturally differentiated sections of the country—the tropical coastal area, the temperate inter-Andean highlands, and the eastern slope verging from the Andes to the Amazonian plain. It would be possible to divide the seventeen provinces, with recognition of large cities like Quito, Guayaquil, Riobamba and Cuenca, as common territory.[39]

If another well organized Mission should enter *Colom-*

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[37] Regional Conferences in Latin America; Findings of the South American Deputation, p. 259.

[38] Atlas of the Christian and Missionary Alliance, p. 52.

[39] *Cf.* Dr. Webster E. Browning's study, "The Republic of Ecuador" (New York, 1920), pp. 15-21.

bia, in cooperation with the Presbyterian Board, to assume responsibility for a part of the field, a division could probably be effected.

In *Bolivia* the question of formal division of territory is bound up with the needed strengthening of the existing meager Missions, now concentrated in a dozen principal stations, half of which are among the Quechua Indians. The strongest general Missions are the Methodist Episcopal and the Canadian Baptist, which cooperate at La Paz and Cochabamba, and the Bolivian Indian Mission, centered at San Pedro. A proposed systematic plan of reaching the more than 1,000,000 Indians of the whole republic, (discussed in the Report of Commission II [40]) should also, if it is approved, have important bearings on the location of new centers and on a more definite cooperative understanding regarding areas, than that which has hitherto obtained.

As to *Paraguay,* it is not clear what understanding, if any, exists between the Disciples (who assumed major responsibility from the Methodists [41]) and the three other Missions at work in that republic. A declared agreement as to areas is, if possible, desirable.

Uruguay presents no territorial problem comparable with that in the larger republics. The Evangelical church is here so vigorously rooted that, with normal development of existing forces, its ministry should cover the country. Cooperation, but not division of the field, is necessary.

IV. The Neglected Interior and the Unreached Classes.

Foremost among essential factors in the formulation for Evangelical Christianity of a cooperative policy embracing the continent are: (1) clear visualization of the total territory over which centers of Christian service are yet to be established, and (2) frank recognition of the degree to which, and the reasons why, important sections of the population, even in areas where there are churches,

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[40] Pages 175-178.
[41] See, ante, p. 72.

are either not at all or very inadequately reached by Evangelical effort. To these two problems attention is now directed.

Concerning the total geographical portion of the continent actually unevangelized, more extensive details will be given in the concluding chapter dealing with the areas in each republic which remain unreached either by Protestant foreign missionaries, or by the national Evangelical Churches. What is here attempted is a general delimitation and brief description of the vast, continuous, central region, constituting much more than "the heart of the continent," and either absolutely destitute of Evangelical centers, or only slightly touched by isolated contacts through remote and widely sundered stations.

1. *A Continent Within a Continent.*

That an immense interior territory of solid extent, embracing the hinterlands of many countries, lies almost wholly outside the present spheres of Evangelical activity, has long been known in a general way. But, since knowledge of the fact has led to no concerted action or plan of occupation by Boards and Churches, it is fitting to throw again into relief for constructive consideration, the magnitude of this neglected expanse and the nature and scope of its claim upon the future disposition of Christian forces. The mere tracing of its boundaries should suffice to indicate how colossal is the unaccomplished task of penetrating the whole continent with the gospel of Christ, of extending Christian service to lone, scarcely-discovered regions far from the highways of road and river travel, to crude Indian tribes in dense tropical forests, on mountain slopes, or on the verge of the desert,—of planting, in sparsely-peopled, pioneer lands, preparatory Christian foundations for greater populations yet to come.

The configuration of the area in question, would, with comparatively slight irregularities, resemble that of South America itself. It is indeed a continent within a continent. The northern curve of a line enclosing it, beginning at the Equator on the Andean plateau, would include (1) Ecuador above Quito, from the central mountains to the Colombian divide; (2) all of Colombia, south of Cali and

Bogotá and east of the Cordillera Oriental, with an upward dip into the Cordillera Central, and the Cauca Valley to the border of Antiochia; (3) Venezuela, south of the Caribbean States, about nine tenths of the whole republic; (4) British and Dutch Guiana, except a coast strip of about forty miles; (5) all of French Guiana. Continuing eastward and southward the curve would embrace (6) all of Brazil, except maritime sections of the northern states from Para to Rio Grande do Norte, the eastern and southern coast states from Parahyba to central Bahia, and from the lower two thirds of Minas Geraes to Rio Grande do Sul; (7) all of Uruguay, except its southern departments and a short fringe of territory along its western river; (8) the interfluvial Argentine region west of the Uruguay River; (9) large sections of central and western Argentina, from the Bolivian Chaco to the Territory of the Pampas, and almost the whole of the Patagonian peninsula from Rio Negro to the Strait of Magellan. Turning northward on the western side, the line would enclose roughly (10) the eastern half of Chile, with several curves west of the Andes; (11) the eastern half and the northern departments of Peru, with immense loops to the Pacific Coast in the central and southern zones; (12) and, finally, the southern half and eastern two thirds of Ecuador, in addition to the section above the Equator; (13) Bolivia, and (14) Paraguay, being inland republics, are necessarily included within the border drawn.

Of the whole region thus delimited the following points may be noted:

(a) *Its immense geographical extent.*—Its imaginary border has encompassed an immense area of approximately 6,000,000 square miles—about four-fifths of the entire continent. In the wide ranges of it that are vitally untouched by Christian agencies, and the fewness of the Evangelical centers within its bounds, it offers the chief challenge of unoccupied South America.

Comparison may illustrate. At the Edinburgh Conference, whose purview was restricted to Asia, Africa and the pagan world, (Latin America proper being excluded), the two largest known areas neglected by Protestant missions and described as "the heart of two continents," were

presented and discussed with amazement because of their enormous extent. They were vast, contiguous, unevangelized regions in Central Asia and Africa. The Asian area, stretching east to west from Manchuria across Mongolia to Khiva and Kabul, and north to south from Trans-Baikalia to Bhutan, covers 2,891,340 square miles. This South American region is more than twice as large. The "heart of Africa" region, (excluding the uninhabited Sahara) extends from the Morocco-Algerian Plateau, down the hinterlands of the west coast into the vast Congo countries, thence to Portuguese East Africa and north to the Gulf of Aden. Its area is about 5,000,000 square miles. Our South American section transcends it by 1,000,000 square miles. The "continent within a continent" equals more than a third of all Asia, more than a half of all Africa. It constitutes for Evangelical Christianity from the territorial viewpoint, not only the premier field in South America, but the largest geographical expanse of unworked territory to be found on the face of the earth.

(b) *Its sparse Evangelical occupancy.*—The number of Evangelical centers in the entire region is eighty-four. These include all the Mission stations of Bolivia and Paraguay and twenty-five centers within the enclosed portion of Argentina. Deducting the local areas which may normally be supposed to be influenced from each of the eighty-four centers, the extent of untouched territory remains at approximately 5,911,600 square miles. The meager mission groups are disproportionately distributed and are separated, for the most part, by immense distances.. If a corresponding placement of localities were laid over North America the five uppermost stations, in the area considered, would lie along a line of 600 miles east of the Yukon in northern Canada; the next two would be about 700 miles southwest in British Columbia; to these the nearest station eastward would be more than 1,300 miles distant on the western shore of Hudson Bay, beyond which, 700 miles northeast, the next lone center would fall; 1,000 miles southeast and southwest of the point on Hudson Bay, but more than 1,200 miles apart, two other centers would touch southern Ontario and Min-

nesota; a "cluster" of seven stations would be scattered over Ohio, Indiana and Kentucky; another of fourteen would fall in Kansas and Nebraska; the remainder of the eighty-four would be scattered through the southern States and down through Mexico to the border of Honduras, some 2,000 miles.

A line can be drawn from Caracas, Venezuela, southward through Brazil, Bolivia and Argentina to Tierra del Fuego, (4,200 miles) without traversing a Protestant mission station. The same is possible west to east from Guayaquil to Pernambuco (2,860 miles) or, diagonally from Valparaiso to Paramaribo (2,800 miles), from Popayán to Asunción (2,250 miles) or even from Bogotá to Buenos Aires (2,800 miles).

(c) *Its natural characteristics.*—The natural aspects of this vast area are, in range and variety, practically those of South America as a whole. It has every type of climate, scenery and product characteristic of the Tropics, Sub-Tropics and the South Temperate Zone. In the north are the densely wooded Guiana highlands, broken by steaming savannas and extending into eastern Venezuela. Here the tableland descends into the broad Llanos of the Orinoco Valley, the Colombian hinterland and the Ecuadorean Oriente—an illimitable wilderness of grass-covered plains, seamed by forest-lined rivers and sloping up to the cordilleras. The west is flanked from the Caribbean to the tip of Patagonia by the mighty Andes with triple, double and solitary chain; the east is bounded by the lesser sierras of the Brazilian coastland from Ceará to Uruguay. The northern plains and plateaus merge into the equatorial *selvas*—the world's largest expanse of tropical forest—watered by the Amazon and its tributaries offering 50,000 miles of fluvial navigation. This sea-level forest, luxuriant and almost impenetrable, extends westward to the Peruvian pampas and southward over the highlands of Matto Grosso—"great woods"—to the cactus and banana zones of eastern Bolivia and the marshes of Xayares. South of this lies another distinct region—the undulating, richly-timbered plains of Paraguay and of the Parana-Uruguay Valley, spreading westward into the vast level expanse known as the Chaco.

Including western Paraguay, part of the Bolivian Chuquisaca, and northeastern Argentina, the Chaco is an alternation of arid prairie, fertile agricultural land, and forests of *quebracho* and other valuable hardwoods. Then follows the antithesis of the Amazonian jungle, the immense treeless grain-fields and pasture-lands of the Argentina Pampas stretching in "green and brown terraces from the sea to the Andes," and bounded southward only by the desert.

(d) *Its distribution of population.*—The population has been estimated as nearly half of the inhabitants of the continent. A careful and very conservative estimate of the proportion absolutely unreached in and from the eighty-four Evangelical centers which dot its enormous distances, is 25,680,000. These estimates include, as the major factor, considerable blocks of population in proximity to the coastal and temperate regions regarded as occupied; it is the sparse settlements of the far interior which, while constituting the minor numerical factor, offer the principal problem in accessibility. Quite naturally thus far have Protestant missions sought out the chief centers of population on the rim of the Continent. They have "hugged the coast" much more exclusively than have Catholic Missions, early or modern.

Plans for occupying the interior must necessarily take account of the following facts: (1) Large sections of it are entirely uninhabited, *e. g.*, (a) the region north of the lower Amazon known as the Brazilian Guiana, between the Rio Negro and the Atlantic (except a few small settlements on the coast and on minor rivers, like the Pary and Jary); (b) immense spaces (some of which are unexplored) extending south of the Amazon, between its great tributaries from the Tocantins to the Ucayali; (c) the wilderness and marshy region between the upper Paraguay and Pilcomayo Rivers; (d) desert and mountain areas between Bolivia, Chile and northwestern Argentina, and in Patagonia. (2) Other sections are very sparsely inhabited—not more than one or two per square mile, over vast areas administratively regarded as inhabitable and attracting population. These are in general the mining, grazing, rubber-bearing and agricultural hin-

terlands of Venezuela, Colombia, Ecuador, Peru, northwestern Brazil, and the better-known frontiers of the La Plata republics. (3) The first call of the interior is from the natural trails of colonization and indigenous dwelling, where the present population is chiefly found, viz., (a) the great river valleys like the Amazon system, whose riparian towns and outposts, from 50 to 400 miles apart, range from Para to Peruvian Iquitos (2,300 miles), and down the Madeira-Beni to Riberalta in Bolivia (1,500 miles); (b) new agricultural regions like Goyaz and Matto Grosso, now being developed, and the plains of Argentina attracting foreign as well as indigenous settlement; (c) remote districts inhabited by Indians, and industrial centers of mining, sugar-making, stock-raising, meat-packing growing up from Paraguay to Colombia. (4) Much of this territory may be compared with the great prairie and frontier regions of the United States and Canada, in the days when the push of population westward preceded and outdistanced the movement of the churches. (5) Beyond the eastern tier of Brazilian states, 100 miles or more west of the nearest missions, and in the unevangelized hinterlands and inner frontier territories of the other countries, the "remote from the coast" population which may fairly be regarded as distinctly "interior," and the legitimate objective of "pioneer work," is approximately 6,000,000, of whom about 1,000,000 are located along the Amazon and its affluents.[42]

(e) *Other religious agencies within the area.*—The Roman Catholic Church has ecclesiastically mapped the entire region and divided it into arbishoprics, bishoprics, apostolic vicariates, apostolic prefectures, and missions. State-Church prestige is still a factor in its influence, although religious toleration, including freedom of worship and of Christian work, is legally recognized in all the republics—with some reservations in Colombia. The Church is institutionally strong in the coast regions and

[42] Computed from the World Missionary Atlas (New Edition, 1925), Statesman's Year Book (1924), and Dr. Erasmo Braga's graphs of the population of Brazil and the location of Evangelical ministers, in his "*A Accao Christa na America Latina*," (Rio, 1923).

in the larger interior cities. Even at Boa Vista, far up the Rio Branco, near the border of British Guiana; at San Luis, on the headwaters of the Paraguay; on the Brazil-ward *llanos* of Colombia; at San Rafael, at the extreme end of Chilean Tierra del Fuego, it is established. But, there are vast rural populations, unnumbered small towns and villages, and Indian districts to which it does not minister.

In the large centers its function as a spiritual force is increasingly limited by the alienation of the cultured classes. After four centuries of labor it still regards the interior as a mission field. The Franciscans among the fierce Tobas of the Gran Chaco, the Salesians among the head-hunting Jivaros of Ecuador and the intractable Bororos of Matto Grosso, the Augustinians in the Colombian Casanare, are doing heroic work in the spirit of the early apostolates, when Catholic Missions were in their golden bloom under leaders like Medrano, Beltran, Solano, Montoyo, Claver, Las Casas and other illustrious pioneers.

The other religious factor within the area is not an "agency," since it has no propaganda. It is rather a survival. It is the primitive pagan cults of the Indians, which prevail in scattered districts over a central territory two-thirds as large as the United States. In addition to the unmodified animism, which has never been reached by either Catholic or Protestant missions, is the mixed paganism of many tribes, of which the following recent observation of the Spanish writer Vicente Belasco Ibañez, regarding the "*Coyas*" of Jujuy in northern Argentina is typically descriptive: "The missionaries of the conquest evangelized these natives whose intellectual mildness opposed no obstacles to the new dogma; but they all fused more or less with Christianity the old gods of the country. The Indian of Jujuy (Jujeño), known in the whole republic as 'Coya,' prays to the saints for whom he has great veneration; attends the ancient chapels which are preserved in certain valleys of La Puna; he takes part in the village processions; but at the same time he believes in *Pacha-Mama* and other gods which represent the forces of nature." [43]

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[43] Vicente Belasco Ibañez: *Argentina y sus Grandezas*, p. 643.

(f) *A challenge to Evangelical churches.*—Only in a few instances, chiefly in independent and "free lance" movements, has Evangelical Christendom, up to the present, shown the sacrificial enterprise to plunge into these remote regions where God's neglected children wait in all their primitive, naked need. Can the Mission Boards, or the National Churches in the countries concerned, longer escape the historic rebuke and stimulus of the Mediæval Church, which, stopping not at the frontiers, lit its altars, although with dim and temporary fires, in the farthest settlements of the great unknown?

2. *Classes of Population Comparatively Unreached by Evangelical Effort.*

In this Report the term "unoccupied field" is purposely not restricted to areas and localities. The term has a more vital application still to certain classes of the population, which, as distinct groups, have not felt the impact of the organized Evangelical movement. These classes are not now receiving the message or the ministry which their peculiar problems and status demand, and which Evangelical Christianity has to offer. There are, of course, examples of individuals of all classes who have taken their stand in the ranks of a vital faith; and there are signs of an awakening diffusion of Evangelical ideals and spiritual quest, far beyond the pale of all the churches.[44] But, that in all South American republics there are large and important sections of the social structure, for which the churches, in general, have developed no adequate approach, is beyond question. These special classes are inaccessible to the present activities, simply because the activities do not reach them.

To face this fact is not to doubt or deny the universal applicability and the full sufficiency of the gospel of Christ, with respect to the needs of all classes, nor the versatility of service, adapted to different groups, which lies within the power and the duty of the churches. It is rather to realize a failure due to defective methods, to

[44] See above, II, pp. 10-12.

limitation of resources, and to the immensity of the general Christian enterprise.

The statement is made, with the general approval of Christian leaders in South America, that the Evangelical work, with rare exceptions, is reaching only the humble classes. "Hence," as one writer puts it, "the congregations which today constitute the Evangelical churches are in the immense majority uneducated and lacking in social importance." While this generalization would seem to require more particular modification for some metropolitan centers in countries like Uruguay, Brazil and Argentina, evidence supports it in the main. It is not implied, on the one hand, that any social rank, much less that of the unlettered laboring masses, is regarded as of inferior significance and worth, since all are alike the children of God. Nor, on the other hand, is it to be understood that the effort and policy of the Evangelical movement has been deliberately and exclusively directed to the numerically predominating common people. What is recognized is that the methods usually employed succeed in interesting chiefly the humbler classes, while they make little or no appeal to other groups. In some countries new groups are arising, whose tendency is centrifugal with respect to all present forms of organized Christianity, and with which the Evangelical movement has manifester neither the energy nor the leadership to establish contact. The only bond between such groups and the Evangelicals is the knowledge by the latter that such groups exist and the desire that something should be done to reach them.

Of these important sections of the population to which no effective approach is being made by the churches as such, first consideration may be given to

(a) *The cultured classes in general.*—The cultivated intellectuals of South America, numbering between five and six millions, who constitute the controlling forces in each of the republics, are favorably comparable, as is well known, with the most refined orders of educated men to be found in any part of the world. Among them are the politicians, legislators, diplomats, scholars, litterateurs, artists, orators and leaders in the learned professions.

Inheritors of Ibero-Latin urbanity, with a passion for speculative dialectic, esthetic, brilliant, preoccupied, socially conservative, possessors of affluence and position, they are as difficult to approach, except by their equals, as are the most exclusive coteries of New York or Paris. Their interests center in the club and not in the cathedral. Disgusted with ecclesiasticism, contemning Catholicism, many of them, as indicated in the second section of this Report, are yearning for spiritual satisfaction. Yet, for the most part, they are antagonistic or indifferent to any sort of religious propaganda. They are, in general, committed to philosophies by which religion is consistently treated "as a superstition of the past which in none of its forms is worthy of the attention of free and educated men." They habitually do not go to church; least of all are they attracted to the humble Protestant "conventicles," not suspecting that any solace or solution awaits them there.

Evidence shows that to this large and influential class, whose enlistment and leadership in a new Christian social order are "coveted from afar," Evangelicalism makes no institutional appeal whatever. The slight contact that has been made with select groups of these thinkers and leaders has been effected, not through the churches, but through literary communication, and still more through the personal friendship of Evangelical ministers and educationalists, in whose attainments and achievements has been discovered a common ground of intellectual interest and of mutual appreciation. The entrée in such cases has been spiritually fruitful, leading in conspicuous instances to conversion and to enlistment for Christian service. Other effective points of contact are practical philanthropy, and especially well conducted educational institutions of high standards, such as those maintained by several Missions. Through these considerable numbers from the educated circles have been won to favorable regard for Evangelical missions, although they do not attend the services or unite with the churches.

Notwithstanding the intellectual attitudes and the social status which tend to alienate from Christian impact the cultured collectivity of South America, and with full ad-

mission of the lack of an adequate approach on the part of the Evangelical movement in the past, encouraging signs indicate that the time has now come for definite and united procedure. The responses that have been made through the meager contacts established, the new tides of nationalism and idealism invading the thought of the republics, the disposition to re-open fundamental questions and to "re-value all values"—what has been learned through adventures of friendship and cooperation with South American leaders in quest of a spiritual basis for a reconstructed civilization,—all this and more leads to the conviction that multitudes of the learned and thoughtful, secretly thirsting for an inward spring of peace and power, would lend a sympathetic ear to the pure gospel. It must be a gospel for the modern mind, presented by teachers who are competent to interpret and defend it, not only with clear conviction, but with thoroughgoing Christian scholarship.

Regarding a method of presentation this Report commends the following suggestions of the Regional Deputation of 1916 concerning evangelistic and apologetic lectureships:

"It is our judgment that an effective means of bringing the gospel message to the attention of this large and influential class, whom it is difficult to bring into the church services, would be the presentation of Christian truth by means of lectures in theatres and other public halls, under circumstances comportable with the intellectual habits of cultivated Latin Americans. Such lectures interpreting religion on a sound scientific and philosophical basis, should not only offer a strong apologetic for the Christian faith, but should be thoroughly Evangelical in spirit and aim. We recommend that the Committee on Cooperation in Latin America seek to enlist men who, under their general supervision, and in cooperation with the Regional Committees in South America, could be set apart periodically or permanently for this public ministry. Those engaged for such service might be: (a) foreign missionaries specially qualified by their knowledge of the language and their grasp of apologetic method; (b) Christian scholars of international

reputation from Europe or North America; and (c) especially well prepared Latin American leaders who would most readily command a hearing from the thinking public." [45]

(b) *The student class.*—Constituting the living succession of the cultured community in South America, the student population of the republics has powerfully impressed Evangelical leaders with its strategic importance, with respect to which the Church has been generally inactive and impotent. Since the Panama Congress more has, perhaps, been written on this phase of Christian opportunity than on any other; yet, so little has been done that the thousands of young men and women now in the higher processes of cultural and professional training—the makers of South America's tomorrow—must be conspicuously included among "the unreached classes."

The number of students in higher educational institutions throughout the Continent,—in universities, colleges, normal and other professional schools,—is approximately 55,000. In influence they are "probably more responsible for the creation of what there is of public opinion in their several countries than any other force, excepting only the press." Recent events have shown that the student bodies of South America are no longer mere circles of conventional passivity, to be moulded by their institutions. Their energy and significance as aggressive renovators in educational ideals and national policies, as prophets and makers of a new era, have been demonstrated and enhanced by their organized and reforming revolt against evils and inhibitions which, they believe, impede the larger life of the younger generation and the brighter destiny of their respective countries.[46] Dissatisfied with the mental and spiritual baggage inherited from the past, they have flamed up as heralds of a new day of brotherly citizenship based on social justice and universal education, of personal development through the quest of truth and altruistic service, of international friendship and cooperation for the rise of humanity in a recivilized world, which shall

[45] Report of Regional Conferences in Latin America (1916), pp. 271-272.

[46] See above, II, 2, pp. 14-15.

be no more "a patch-work of battlefields but an abode of peace." How can such ideals be sublimated and capitalized in the regenerated, spiritual order which Christians call the Kingdom of God?

Of the subsequent leadership of students in national affairs, and of the present religious situation in the universities, an authority writes:

"It is not for the number that this class has its importance, but the role which students play after graduation in public life, which is all out of proportion to their numerical relation. In many cases they go directly from the university halls to the national and provincial congresses, the ministries of state, municipal boards, assistant professorships, diplomatic service, scientific departments of the Government, to important posts in the press, and other positions of power and vital activity in public service."

"Outside the classroom there is practically no relation between the professors and the students, nor between the latter and the alumni. The professors, with rare exceptions, do not occupy themselves with the moral phase of student life, considering their whole duty done when the intellectual instruction is given; neither by example nor by counsel do they concern themselves with moral or spiritual conditions, unless it be to give hostile expression against clericalism or religion."

"The universities are situated almost without exception in the large cities. As regards the student's interests outside of the professional studies, the attractions and organization of city life take him away from the university and not toward it. What is known as 'college spirit' or 'college life' does not exist here. All these voluntary interests and activities outside the curriculum, which are characteristic of North American academic life,—social, literary, musical, athletic, philanthropic and religious—are absent. The little student solidarity that does exist has usually, and up to quite recently, expressed itself rather in political manifestations or in resistance to university administration."

"The trend, noted by all observers in other years, of the educated classes toward religious unbelief, positivism, and hostile anti-religious materialism, is prevalent among stu-

dents. Since the War, however, there has been everywhere felt a new drift toward spiritual philosophy and an awakened interest in spiritual things." [47]

(1) *Students and Christianity.*—Notwithstanding the reported awakening among students, with a more impressionable attitude toward religious questions, the salient fact is that neither the Roman Catholic nor the Protestant Churches were prepared to turn to worthy account so great an opportunity. In Chile, Argentina and Uruguay there is indeed reported a slight Catholic revival in increased student attendance at services and participation in the works of the Church. But it cannot be said that the voice of the evangelist has been heard in academic halls, or that the Evangelical Churches have impressed themselves with any clear, constructive influence upon the student communities. There has been no perceptible turning to Christ in the schools, where there have been no New Testaments or Christian teachers to present His claims.

In the universities the consciously religious element is relatively as small as it was before the stir of the present student movement. So far as clear knowledge and profession of Christianity are concerned the same conditions of ignorance, indifference, negation, radicalism and hostility prevail. Of a current attendance of about 10,000 students at the University of Buenos Aires, investigation indicates that not more than 10% are "nominally identified" with Roman Catholicism; another 10% are antagonistic to the Roman Church, with a Protestantism which protests but has no contact with Evangelical Christianity. The remaining 80% register no definite religious convictions. Not a single Evangelical Christian is reported in this university, except two or three missionaries attending courses.

At the University of Cuzco it was recently estimated that of its 500 students 1% should be classed as actively Catholic; 1% as actively Protestant; 8% favorable to Catholicism; 20% sympathetic with Protestantism, and

[47] F. A. Conard (Montevideo), in Report from the River Plate Republics.

the remaining 70% entirely indifferent to all forms of religion.

These two universities represent the general situation in the secular institutions of the Continent, in the matter of religious commitment and declaration. But that a general spiritual hunger is at work in the present academic ferment cannot be doubted. It is typically manifest in the following poignant utterance from the graduation address of a student at Montevideo:

"There is a universal profession,—that of being a man. To be a man is the final end of every human creature. To form men is the primary function of the university. And yet, now admitted to our professions, we say farewell to the scene of our labors in the class-room with the bitterness of spirit which comes from being obliged to acknowledge that we have received no such instruction. Masters of a world of ideas, we are still wandering in search of a moral ideal. In our march toward the Unknown, will our gross natural instincts be sure to guide? Although we are destined to reap an abundant harvest of good or evil from our contact with others, our teachers have failed to point out to us the ethical end of our personality. Thought is a force, a force that builds up or tears down. In order that ideas may have a constructive social value, it is necessary that they have a healthy and solid orientation. For this reason, I believe, if the university will but place virtue on an equality with science, it will have made its most splendid contribution to man as he sets out on the rough highway of life." [48]

(2) *Methods of approach:—work of the Young Men's Christian Association.*—While the churches, as such, have undertaken no student work, the Young Men's Christian Association has for several years sustained a definitely directed effort, and is, therefore, the only organization that has established contact with this important field.

The most arresting feature of the Association's work has been the International University Student Camps,

[48] From *La Mañana,* Montevideo, February 1st, 1921; quoted by Webster E. Browning, Litt.D., in "Roman Christianity in Latin America," p. 33.

eight of which have been conducted at Piriapolis, in Uruguay. To these have come student delegates from the River Plate Republics, and from Brazil, Chile, Bolivia and Peru, to spend on each occasion a period of weeks discussing in quiet conference and study, from the Christian viewpoint, the great questions of personal life and national welfare. The attendance has been as high as 110 men. Especially remarkable cooperation has been extended by the Uruguayan government, which has always furnished equipment and facilitated in many ways the successful carrying out of the plans, even to detailing a war vessel to take distinguished guests to visit the camps. Other governments have, on different occasions, paid the traveling expenses of their delegations. The camps have been visited not only by prominent educators and professional men, but also by high government officials, including the ministers of foreign affairs, of war, and of education, and the diplomatic representatives in Uruguay of many nations,—South American, North American and European,—culminating, in 1913, in the visit of the President of the Republic of Uruguay. The work of the camps has won the warmest commendation.

"The effect on the students themselves," says one of the leaders, "is none the less remarkable. Men have gone out into life with new and higher ambitions and ideals of service. Two who caught a vision here are now in Christian work in Italy. The national leaders of the Association in South America today, and others in preparation for the work, are in large measure 'sons of Piriapolis.'"

The following testimony from a typical student who came to camp will indicate the deep impression made on one whose need was great:

"'Comrades,' said he at the campfire, I have a confession to make. When my fellow-students asked me to represent them at the Camp, I declined in anger to think that they should consider me capable of attending a meeting held under religious auspices. They pressed the invitation a third time before I accepted it. My father and mother had been fighters of religion, and I have thought it my patriotic duty to do what I could against religion in my country.

But I must confess that I never heard of religion as you men interpret it—something inside of a man which makes him happy and useful. That has opened up to me a new world. I do not say that I am a believing Christian, but I do say that I go away an open-minded man, determined to make a first hand study of this question."

The usual forms of work for students, such as are carried on by the local Associations in other countries, have proven attractive to the students of South America. Through the departments of physical education and of social service, through evening classes, recreational programs, courses of lectures, Bible study and personal contacts, numbers have felt and responded to the Christian appeal. In Buenos Aires, where the membership of students and professional men has reached as high as 800, a recent Catholic publication has referred to "the supreme success of that institution, the Young Men's Christian Association, which, painful it is to say, counts among its members innumerable Catholics." To some extent its methods are being duplicated by the Argentine League of Catholic Youth, which has been exhorted to establish a Young Men's Catholic Association.[49]

(3) *The Young Men's Christian Association and the churches.*—It seems that the Evangelical churches have almost unanimously taken for granted that the Young Men's Christian Association has potentially preempted the student field, and should therefore be regarded as bearing the primary responsibility for its cultivation. But strong emphasis is laid upon the desirability of a closer integration of the work of the Association with that of the churches. The Brazilian report says: "The approach to the student class in Brazil has been successfully made by the Young Men's Christian Association, and in places where this organization is established the program for this work should largely be in their hands; but it should be so related to the work of the churches that these would gather in as church members the fruits of this effort. . . . Few professional men reach the ranks of church member-

[49] *Almanaque Social,* Buenos Aires, 1924, pp. 164-168.

ship; many students and graduates of the large professional schools, who profess to be sincere Biblical Christians, hold themselves aloof from the organized Evangelical Communion."

(4) *The call for specially trained national ministers.*—The contribution deeply desired, urgently needed, frequently requested, but yet to be made by the Evangelical churches to meet the present situation, is the provision of national ministers of commanding education, specially trained and consecrated for student work. In preparation and in personality such ministers should equal the strongest "student pastors" at university centers in North America. In addition to a broad general culture and a sound theological training, they should be oriented into student problems and into methods of effective approach to students by preparatory experience and observation at some large educational center where successful student work is being done. A period of residence at a North American seat of learning, in association with Christian activities directed to and by university men, would be a valuable supplement. These men would need to be competent preachers, able to attract the thoughtful by dealing with living issues in a vital Christian message, adapted to the alert mind of Latin American youth. It has been suggested that communions might cooperate in securing the preparation and appointment of one national minister of this type, as pastor of a church in each university city, to minister to students in connection with the Young Men's Christian Association, to attract them by his preaching and to form a living link between the Association and the churches.

(5) *Missionaries as university lecturers.*—Encouragement should be given to the strengthening and multiplication of the contacts realized through the appointment of missionaries to University faculties, either as occasional lecturers or as regular professors for a given course. The association of Evangelical teachers with the Universities of Santiago and San Marcos is not only a fact of academic import as a gracious recognition of scholarly prestige, but is for the missionaries thus honored a golden opportunity for friendships with students and faculty, which has been

fruitful in mutual benefit and spiritual results. The entrée of the Educational Secretary of the Committee on Cooperation to most of the higher educational institutions of the Continent, including the conservative universities of Quito and Bogotá, has done much to promote academic good-will toward the Evangelical approach.

(6) *Literature for students.*—The circulation of suitable literature among students is suggested as a means of unrealized possibilities in reaching them with Christian truth. A periodical like *La Nueva Democracia,* small books after the manner of Dr. L. P. Jacks' "Religious Perplexities" and "A Living Universe," and pamphlets presenting the Christian message in relation to student and youth problems, would promise to be acceptable and effective. The literature should have no exotic flavor; it should be attractive in printed form and in literary style, and it should speak the language of today. Admittedly, such literature remains largely to be created. The subject will be dealt with in another report.

(c) *Special work for women.*—The women of the cultured classes have in general been difficult to reach with Evangelical influence, for three reasons: (1) because of the comparative seclusion by which their interests have been restricted by family and social relations, according to the exclusive and protective ideals traditionally characteristic of cultivated Latin American society; (2) because of the loyal, religious conservatism which, notwithstanding the almost universal defection of the educated men, has kept them faithful to the Roman Church; (3) because the Evangelical movement has developed no organized approach to them, except to the younger generation through such schools as the Santiago College, Bennett College at Rio de Janeiro, the Methodist School for Girls in Buenos Aires, and Crandon Institute at Montevideo. Evangelistic contacts with the upper-class women have been, on the whole, indirect, exceptional and few.

In view of the widening sphere of social and public action in which large numbers of this class are now beginning to move in most South American countries, they are becoming, as a class, more easily accessible, especially on the common ground of the great philanthropies and

reforms in which they and the Evangelical women missionaries are alike interested.

The importance and the timeliness of directing special effort to this type of woman's work is unanimously urged as an indispensable factor in reaching the cultured classes in general.

(d) *Immigrants.*—To the northern, western and inland countries of South America the drift of foreign immigration is slight; but to the republics of the Atlantic coast the volume is sufficiently strong, and is so generally neglected by Christian agencies, as to constitute a distinct call to the Evangelical churches.

Between 1820 and 1922 Brazil received 3,648,374 immigrants, of whom 1,378,876 were Italians and 1,021,277 Portuguese, with the following nationalities in descending proportion: Germans, Russians, Austrians, Syrians, French, British, Irish, Swiss, Swedes, Belgians; and miscellaneous, including about 30,000 Japanese. The Federal Government has an aggressive but selective immigration policy, including a proposal of free grants of land to groups of settlers. Plans and expectations point to an increasing influx during the coming years, from most European countries, from other parts of America and from Asia.

From 1857 to 1920 more than 5,000,000 reached Argentina by sea alone, chiefly from southern and central Europe and from Asia Minor, with a smaller quota from Great Britain. During 1923 the number of immigrants registered at Buenos Aires was 212,485, representing sixty-nine nationalities from every continent. Italians, Spaniards, Germans and Poles headed the list, but there were quotas even from the new European republics of Czecho-Slovakia, Jugo-Slavia, Ukrania, Lithuania, Finland, Latvia and Esthonia. Argentina is preparing for a swelling tide of newcomers from abroad.

The future possibilities of the continent as a whole with respect to racial contributions from other lands are realized to be enormous, not only in the occupation of now unsettled territory, but as a growing factor in the racial complexity of the population, including the moral and religious ideals that shall dominate the republics. Of the

ethnic elements composing the Latin American peoples, Professor Colmo has expressed the judgment that the immigration element is "the most important of all," since with the rise of the republics it has been economically "the great dominating nucleus," and promises to be for the future the most aggressive and determining force.[50] Authorities estimate at least a doubling of the continental population within the next five decades. Since the recently enacted restrictions on immigration to the United States, the eyes of the world are turning to South America as the home of the vast human overflow from Europe and Asia.

(1) *Present help extended.*—The reception and care of immigrants, extended by the governments, during the first days between arrival and distribution, ranks with the best practice in advanced countries. Brazil has a well organized immigration department, with modern methods of practical help to the newcomers. The department has charge of the government colonization plans, and assists the strangers to their destination. On the dock at Buenos Aires, Argentina has an attractive hotel where immigrants of European origin are given five days' free board and lodging (or longer if there be special need), provided it is their first entrance to the country. Connected with the hotel are: a branch of the National Bank where money may be exchanged without a swindle; an employment bureau; a railroad room, with access to baggage at stated hours; a hospital, with all service free in case of sickness; a matrimonial department, where young women who have come out to be married are detained until the arrival of their fiancés, marriages being witnessed by an immigration official. Those starting for the interior are taken, free of charge, to their trains.

In addition to the government service, relief societies of various foreign communities assist in cases of urgent need among their nationals. The English Traveler's Aid Society maintains one woman worker to look after English-speaking girls. The most extensive service is

[50] A. Colmo: Los Paises de la America Latina, pp. 45-48, 56 *et seq.*

that of the Jews for their people. There are representatives of the Hebrew Colonization Association seeking recruits for their farms. The Jewish Society for the Protection of Women and Girls visits all incoming boats with necessary safeguards and counsel. The Society for the Protection of Jewish Immigrants, with four workers, three men and one woman, also visits the boats, extending help to both men and women. Girls arriving alone, with no friends or way to make a living, are received into a tailor shop and taught to sew; they are given instruction in Spanish, and are later assisted to positions in reliable places. There is also a Jewish Popular Kitchen for Immigrants, where meals, free for ten days and longer at a low price, are served to Jewish arrivals until they can find work. The *Sociedad de Socorros de Damas Israelitas,* connected with the synagogue, gives practical aid to Jewish immigrant cases, on request, and if after investigation they are judged worthy.

Of the Catholic Church no direct or organized activities for immigrants as a class are reported.

What word of welcome, what kindly deed, what touch of the gospel is brought by the Evangelical churches to this incoming host, particularly to those who might be most accessible to Protestant ministrations? Very little is being done either in Brazil or in Argentina. To this must be added the statement that what is being done is excellent and that it lies to the credit of the Young Men's and Young Women's Christian Associations. The Young Men's Christian Association has immigrant secretaries in the principal port cities of Europe, who give cards of introduction to immigrants who need assistance in getting located in the new country. Such cards are frequently presented to the Association at Rio de Janeiro, where their possessors are given necessary assistance in Christian surroundings. Plans for the future include a special secretary for this work, who will also conduct various study classes and meetings for immigrants, with a policy of following them up after their permanent location. There are to be increased facilities for giving individual aid.

In Argentina the Association has two secretaries assigned to immigrant work. A report of one of the secre-

taries, Mr. A. F. Kiehl, shows that during 1923, 9,558 interviews were held with immigrants of forty-two different nationalities and that twenty-eight different types of service, meeting as many distinct needs, were rendered. The service ranged from "showing the immigrant that he has a friend," distributing meal tickets, finding lost relatives, writing letters and securing jobs, to adjusting finances and railroad travel, translating documents, and giving spiritual counsel. The secretary remarked that he had never before understood the statement that Christ "knew that virtue (or power) had gone out of him" until dealing with these homeless, friendless, often penniless and helpless, suffering fellowmen. "Sharing their burdens, thirty or forty a day, and inspiring hope and courage for their distressed spirits by giving spiritual help whenever possible, is a task that may well challenge a man's best and all."

The Young Woman's Christian Association has recently had an expert, Miss Ruth Walkinshaw, investigating the immigrant problem in Brazil, Uruguay and Argentina as related to women, with a view to undertaking systematic work in port cities where their organization is located.

Occasionally colporters of the Bible Societies meet the ships and distribute the gospels in the languages of the immigrants.

(2) *Suggestions for extending the work.*—The work already begun by the Associations should be extended by additions to the staff and by increase of facilities. Could not the churches cooperate through special agents on the spiritual side of the task? Special messages or receptions for groups of immigrants, in a church, during their enforced stay in a port city, might result in fruitful contacts of enduring influence. Much also could be done through the distribution of Christian literature in the requisite languages. Could not the Bible Societies provide for a more systematic distribution of the Scriptures at the ports? It would seem that a united policy on the part of the Associations, the churches and the Bible Societies would secure a larger and a more effective application of Christian service to this important and growing opportunity.

(e) *Foreign colonies.*—Of ponderable significance among the religious forces of the Continent are the foreign colonies, which have resulted from immigration. The larger streams of immigration, Italians, Spaniards and Portuguese, are usually assimilated in the second generation, and do not organize into separate colonies, except occasionally in the large cities. Other groups tend to form distinct settlements, in whose cohesion national antecedents and predilections are combined with economic and religious considerations.

Some of these foreign colonies or racial groups are reasonably well provided with Christian agencies. The *Germans,* for instance, who have settled in large communities (400,000 in southern Brazil, and about 10,000 in the department of Valdivia, in Chile), have established and still maintain their own churches and schools.

(1) *German Evangelical Church in Brazil.*—The German Evangelical Church of Brazil comprises three sections: The German Evangelical Synod of Rio Grande do Sul, the Synod of Central Brazil, and, finally, the Evangelical Association (or Federation) of congregations in Santa Catharina. While they are not one organization, they cooperate in all possible ways. This is not a *missionary* church, but was brought from Germany, in 1824, by special permission of the Imperial Government of Brazil, whose official religion at the time was Roman Catholic. It is entirely independent.

The official reports of the three sections of the church give the following statistics with reference to present conditions:

	Pastors	*Congregations*	*Souls*	*Baptisms*	*Confirm.*
Synod of Rio Grande do Sul	75	282	123,600	3,142	3,094
Synod of Central Brazil	13	25	20,000		
Santa Catharina	14	35	32,100		
Total	102	342	175,700		

A great number of these congregations have parochial schools with higher aims. Special mention should be made of the schools in Rio Claro (S. Paulo), Porto

Alegre, Montenegro, Lageado, Cahy. Wherever the schools are not under the direct tutorship of the congregations there are nevertheless in all congregations special Evangelical schools (Porto Alegre, Santa Cruz, Cachoeira and others). In Santa Catharina there are forty-seven and in Rio Grande do Sul 354 parochial schools. The Synod of Rio Grande has its own Proseminary at Cachoeira, where there are at present eight young men taking a preparatory course for the ministry of the gospel. This institution was founded in 1922 and at present has three professors, one of whom was sent by the sister church of North America. Its present President is the Rev. Pastor H. Dohms. Together with the evangelical association of teachers, it established a seminary for parochial school teachers in Santa Cruz, in 1911, and a higher school of education for girls in Hamburgo Velho. Forty-five teachers have graduated from the Seminary at Santa Cruz; the great majority of these teach in schools of the Synod. Almost all the pastors, even those born in Brazil, have received their theological education in Germany or Switzerland. The church emphasizes the thorough education both of its pastors and teachers.

For the needs of the home church (in Rio Grande) the congregations contributed, in 1924, at least twenty-seven contos (one conto $120 U. S.), for the Proseminary about fifteen contos. The Synod also maintains a Home for Orphans and the Aged (Asylo Pella and Bethania) at about twenty contos a year. For the Gustavus Adolfus Society, which supports the indigent congregations, about six contos were contributed. The total contributions of the congregations for their own immediate needs amount to 500 contos. The sum total expended by the Synod for all purposes easily reaches the sum of 1,000 contos in the entire Republic of Brazil. Aside from the *Asylo Pella* and *Bethania* (in Taquary, Rio Grande do Sul) the Evangelical congregations of Santa Catharina maintain a hospital in Blumenau, Santa Catharina; the building alone has a value of 300 contos and at present a new hospital is being erected at Porto Alegre at a cost of no less than 1,000 contos. In order to further its work the German

Evangelical Church of Brazil edits four periodicals and a Year Book.

This is true also in their smaller settlements in Argentina and Uruguay, in which two countries they have Protestant churches or services in about twenty towns, as well as twelve German Catholic churches and branches of German Catholic cloisters. They have nine schools (two of them Catholic) in Buenos Aires, and one in Montevideo. Recently they organized a church with a pastor, for Germans, in Asuncion. The *Waldensians,* numbering about 4,000, form six colonies in Uruguay, and have some 2,000 members in their own churches, ministered to by six pastors. They conduct for their young people some twenty Sunday-schools with attendance of over 1,000, besides a secondary school at Colonia Valdense and six or seven day schools. The *English,* while fairly diffused residentially, maintain a social solidarity, numbering between 50,000 and 100,000 in Argentina alone. They are ministered to by the Anglican Church, with its diocesan center at St. John's Pro-Cathedral in Buenos Aires, and self-supporting chaplaincies at Belgrano, Lomas and Quilmes. Outside the capital there are churches at Bahia Blanca, Junin, Rosario and Mendoza, and traveling or "camp" chaplaincies visiting scattered groups of English people in various provinces. Similarly in Montevideo, Valparaiso, Rio, São Paulo and other cities where there are English settlements, the Anglican Church is found. A true colony is that of the *Welsh* in Chubut, a community of 7,500 people of British origin, mostly from Wales. It has twenty Evangelical churches. The *Presbyterians of Scotland* maintain strong churches and good schools for Scotch colonists and others of Presbyterian faith, and carry on mission work in Spanish as well. Among the estimated 150,000 *Lebanon Syrians,* concentrated principally in Buenos Aires and in agricultural colonies in Northern Argentina, Catholic Maronite missionaries from Syrian Antioch are at work, primarily for the 50,000 who are already Catholics (Maronite or Greek); their attention is fixed also on the remaining 100,000 Syrians grouped as Mohammedans, Liberals and Protestants, and on the increasing exodus from the Near East, Syrians,

Arabs, Armenians and Turks, expected to flow into Argentina.

Among the groups that are comparatively unreached, or altogether neglected, the following are mentioned as presenting to Evangelical Missions an opportunity which should be investigated; (1) The 100,000 non-Catholic and Moslem Syrians in various settlements in Argentina; (2) the 45,000 Syrians and 25,000 Moslem Turks located in small communities in the cities of Brazil. No work seems to have been undertaken among the Turks, who have set up several simple mosques; and only one small Syrian Protestant congregation with a native pastor, located in São Paulo, is reported; (3) the Japanese, numbering some 35,000, engaged chiefly in rice culture in the State of São Paulo, among whom the only work carried on is by one Japanese Protestant pastor, of the "*Missão Japoneza do Brazil.*" Dr. Erasmo Braga writes, "the field is open for development." (4) the Czecho-Slovaks, more than 5,000 of whom, chiefly of Protestant sympathies, reached Argentina in 1923; (5) small colonies of Letts, Esthonians, Armenians and Russians, that have recently been settling in Argentina and Brazil; (6) the Italians in Buenos Aires, numbering 500,000, present a field in which, in the judgment of some, Evangelical activities should be better coordinated and greatly increased.

(f) *Industrial groups.*—The comparatively recent rise of "the labor movement" in South America, attendant upon a rapid development of industries, and stimulated from abroad, has sharpened the distinctness and greatly enhanced the power of the industrial classes. In Argentina and Chile, and to a lesser extent in Brazil, Uruguay and Peru, working people have organized into federations and trade unions, expressing themselves in popular agitations, strikes and demands which have virtually resulted in a social revolution. The Roman Church is seeking to win the laboring classes by the organization of "*Circulos de Obreros*" (Laboring Men's Clubs), the holding of congresses on social problems, the raising in Buenos Aires, in 1919, of a fund of several million dollars to promote the Church's activities in this direction, the publication of

literature recounting the Church's accomplishments in labor's cause. But, on the whole, the labor movement is strongly anti-ecclesiastical.

The Evangelical churches have done practically nothing to establish contact with labor organizations, or to assist in the solution of industrial problems.

What can be done? Opportunities should be sought to interpret to labor leaders and to workingmen at open forums, the democratic message of the Christian gospel with respect to industrial problems, and the part played by the Evangelical churches in other lands in the rise of the laboring man, the democratization of industry and the adjustment of economic questions. Courses of lectures on industrial themes from the Christian viewpoint, would be helpful.

There is evidence of large opportunity for Christian social service among the workmen of various industries, such as that being carried on by the Methodist Church in a suburb of Montevideo for the employees of the packing plants. The report for 1923 showed three day schools and four kindergartens enrolling 240 workmen's children, five Sunday schools with an enrollment of 1,100, a Young Men's Athletic Club with fifty members, a girls' chorus, Temperance Legion, Young People's Social Club, Camp-fire Girls, Boy Scouts, three Junior Epworth Leagues, and four preaching services every week, with an average attendance at each of 240. Besides these a Social Hall with games, club rooms, reading room, library, tearoom and kitchen—in all thirty organizations and activities conducted by a staff of eight.

(g) *Rural communities.*—Evangelistic work is concentrated in cities, with consequent neglect in general of country districts. The problem has been most successfully coped with through out-stations and country "preaching places." But even in the eastern states of Brazil, where methods of itineration and diffusion from the larger centers have been most widely followed, the organized results are far from satisfactory. "Most rural sections where there is population," says the Brazilian report, "have been traversed by itinerant evangelists and colporters. These have sown the seed, and in many cases

converts singly or in groups have been received into the membership of (town) churches, which they probably have never attended. There are also many rural groups of believers organized into churches, which receive but occasional visits from a pastor, in some cases only once a year." The Methodist rule and practice in Brazil is to visit each rural congregation each month, or at the very least every two months.

The country people have the same right to the gospel as the city people, yet it would seem that some 90% of effort to carry on the work of our churches is concentrated in the city, while something like 80% of the population of South America is rural.

The way to reach the rural districts is (1) through direct work in the country with itineration as the basic method, (2) by the city and small town churches maintaining a large number of mission Sunday-schools in the surrounding country, (3) by means of agricultural missions.

While there is a tendency for both missionary and national workers to stick to the cities, there are shining examples of what can be done in rural districts, such as the work of Rev. Annibal Nora, in the northeast section of the State of Minas, where a whole community is evangelical. There are some five churches with a total membership of at least 2,000, and 2,000 adherents. The work is entirely self-supporting and the churches are liberal contributors to all good causes. A high school has been organized entirely by the efforts of Rev. Nora.

An example of the second kind of work is the church at Lavras, Minas (a city of 8,000 inhabitants in a district with 40,000 inhabitants). This church maintains eight Sunday-schools in the country, owning a nice chapel at one point, and planning to put one in each village in the country.

A great agricultural community is being reached also by the Agricultural College of Lavras (Presbyterian U. S), its influence being national in extent.

In the River Plate republics, especially Argentina, distances between the great *estancias* are so enormous and the rural population scattered over such a wide area, that thus

far little has been possible beyond the rare visit of a colporter or traveling chaplain. The large numbers actually deprived of Christian ministers and the inevitable increase of the agricultural and pastoral populations, especially in the eastern and south-central portions of the Continent, are factors of a pathetic as well as strategic appeal.

Suggestions are (1) that a commission or commissions be appointed to study systematically in each principal area the whole question of rural evangelization and occupation with a view to the formulation of a more effective procedure; (2) that experiment be extended of the following plan worked out by the Presbyterian Mission in Brazil: "The plan contemplates the establishment of Evangelical centers, composed of agriculturalists, a doctor, traveling evangelists, teachers, nurses, druggists, farmers, and a school, these to surround themselves with as many students as possible, who would finally, after a period of contact and study, go out to establish new centers. It is expected that these centers will become self-supporting and self-propagating." [51]

(h) *Soldiers and sailors.*—Soldiers in the various republics have little touch with any church. There is no report of visitation of military camps. In Brazil "some special work is carried on by churches located in the vicinity of barracks." The report continues: "With the great increase in the number of barracks recently constructed throughout the country, a splendid field for service is open." Suggestion is made of special meetings for soldiers in churches or rented halls, "which should be filled to overflowing." Methods of special approach and service found effective in other countries remain here to be developed. The opportunity for the distribution of the Scriptures and other Christian literature is great, but almost unused. It is urged that an Evangelical program for soldiers be made a subject of special study, resulting in recommendations to the churches.

Tens of thousands of sailors of many nationalities annually touch South American ports. On the east coast

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[51] Annual Report to the General Assembly of the Presbyterian Church in the U. S. A., p. 189.

the Anglican Mission to Seamen operates at Buenos Aires, Montevideo, Santos and Rio. The Seamen's Aid Society and the American Red Cross help the men of the Merchant Marine at Rio, and the Young Men's Christian Association conducts special work for the Navy. There is urgent need for the extension of these activities to other ports, and especially for the working out of a more effective evangelistic approach to the rapidly increasing sea-faring class.

(i) *Indians.*—The unreached Indian tribes of the continent are the subject of special study and report by Commission II.

(j) *Other classes.*—The Brazilian Report mentions the following additional classes as neglected units appealing to the service of Evangelical Churches: (1) Prisoners for whom some work is being done at Rio, but it should be greatly extended, chiefly by the local churches. (2) Fallen women in all the large cities, for whom absolutely nothing is being done to bring social rescue or the gospel, and who remain "as a serious charge and responsibility upon the Church of Christ." (3) Neglected children, who await the establishment in cities like Rio, São Paulo and Bahia of philanthropic schools, like those of Dr. Morris in Buenos Aires. (4) Street car men, a practically unchurched class in Rio and São Paulo on account of Sunday labor. It is suggested that special workers, preferably converted "bonde" men, be assigned to work among them and their families.

V. Unoccupied Fields of Service in National Areas and Localities.

The attempt in the preceding chapter to delineate as a unit the territory unreached by Evangelical activities is necessarily incomplete. It requires to be supplemented by the following more detailed treatment of the unoccupied areas and centers of population within the boundaries of each country. In this more intensive and more inclusive statement the term "unoccupied field" is applied (1) to an area wholly outside the present working sphere or the acknowledged responsibility, whether by cooperative assignment or independent claim, of any Evangelical

Church or Missionary Society, national or foreign; (2) to an area within a region for the evangelization of which definite responsibility has been assumed, but which is yet unreached by the establishment of Evangelical centers; (3) to any important locality which is not an Evangelical center, or in which no regular Christian work, including the preaching of the gospel, is being carried on. By "Evangelical center" is meant a place where national Christian workers or missionaries reside and are doing Christian work, either before or after the organization of a Christian community.

1. *In Uruguay.*

(a) *The present centers of work.*—Evangelical work, conducted by the Methodist Episcopal, Southern Baptist, Presbyterian, Anglican, Lutheran, German Evangelical, Waldensian and Adventist Churches, supplemented by the Plymouth Brethren and the Salvation Army, is confined to ten of the nineteen departments of the Republic. The ten departments, whose total population is 1,054,000, are Montevideo, Canelones, San José, Colonia, Soriano, Flores, Durazno, Paysandú, Salto and Artigas. In only three of these departments (Canelones, Soriano and Colonia) is there more than one Evangelical center.

In *Colonia* there are six centers, but they are all Waldensian, with activities directed to the Waldensian colonial community of about 4,000, located at Colonia Valdense, La Paz, Ombús de Lavalle, Tararinas, Riachuelo, Artilleros and Cosmopolita. No direct effort is reported to reach the remaining 90,000 in a territory twice as large as Rhode Island, with other towns like Colonia (the capital), Carmelo, Nueva Palmira, Rosario, Conchillas and Juan Lacaze, having each from 2,000 to 4,000 inhabitants; the department is therefore largely unoccupied. *Soriano* has two centers, one of which, Cañada de Nieto, is Waldensian; leaving the one Methodist Church at the capital, Mercédes (12,000),[52] responsible for a population of 62,000 in an area larger than Porto Rico. *Canalones,*

[52] The figures in parenthesis following the name of a town or city represent its estimated population.

with 127,000 inhabitants,—the most populous department except Montevideo—reports residential workers at Santa Lucía (8,000) and at Las Piedras (7,000); of its many other towns only two, Guadalupe (the capital, 4,000) and Canalones (3,000), are occasionally visited, (all the rest, with about 100,000 people, unreached)—by gospel messengers.

(b) *The departments yet unentered.*—Nine departments, approximately the eastern two-thirds of the Republic, lie entirely beyond the active field of the churches and have today not a single Evangelical center.[53] They are Rivera, Tucuarembó, Rio Negro, Florida, Maldonado, Minas, Rocha, Treinta Y Tres and Cerro Largo. Their combined area exceeds that of Scotland and Wales, and their population is more than half a million. (Tucuarembó alone is larger than Massachusetts, but supports only 67,000 people.)

Following are in order the capital cities (usually identical in name with their departments), in which Evangelical work is non-existent but might advantageously be established: *Rivera* (pop., 7,000), an important trade center on the Brazilian border; *San Fructuoso* (5,000), capital of Tucuarembó, center of the richest cattle country; *Fray Bentos* (5,000), capital of Rio Negro, and seat of the Liebig Extract of Meat industry; *Florida* (8,000), progressive and beautiful, about fifty miles north of Montevideo; *Maldonado* (2,000), "a cultured old colonial town on the seashore"; *Minas* (8,000), picturesque in an amphitheater of hills; *Rocha* (6,000), foremost in agricultural education; *Trienta Y Tres* (4,000), the newest of capitals; *Malo* (6,000), capital of Cerro Largo, another seat of cattle trade and of commerce with Brazil.

Besides the unentered capitals there are, in these nine unoccupied departments, twenty important towns, of population ranging from 600 to 3,000, which recent visitation has shown to be in location and in sentiment especially accessible to the Evangelical Mission. In not one of them has any work been established. Not only so, but in the

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[53] At Fray Bentos a service in English is conducted for the English colony by a resident pastor.

ten departments already referred to as occupied by one or more centers, twenty-four similar towns, of inhabitants up to 4,000, are reported as untouched by the first beginnings of permanent work.

(c) *The unreached rural communities.*—The extension of the church and its activities to all the towns and cities, would still leave largely uncared for the rural population, which, in a land whose chief industries are pastoral and agricultural, is considerable and is destined to increase as the interior is further developed. "The outreach into the rural parts," said the Panama Report, "is hardly more than at its beginnings"; and it is still a practically unoccupied field. The country and village population, connected largely with the great *estancias,* is widely scattered over broad expanses of undulating pastureland, and is estimated at about 500,000, who are in general out of the active sphere of existing religious agencies.

(d) *The general religious situation.*—The non-profession of any form of religion on the part of large numbers in town and country, is still a factor with which all Christian teachers in Uruguay must reckon. But the recent trend indicates that true enlightenment and progress cannot rest in indifference to spiritual values. Observers mark no abatement of the anti-clerical agitation which has for the past two decades aggressively opposed the traditional relation of Church and State. The final step in the complete disestablishment of the Roman Church, with a renewed declaration of the principle of absolute religious freedom, was taken in the promulgation by Congress, on January 3, 1918, of the New Constitution, which became operative on March 1, 1919. While this was a victory for the liberals, it resulted in a revival of loyalty to the Church and the raising of a popular endowment fund of $1,000,000 to compensate for the government support withdrawn.

The status of the Catholic Church and its work has necessarily very important bearings on the program of the Evangelical communions. Its present strength in the republic is numerically indicated as follows: 1 archbishop, 2 suffragan bishops, about 200 clergy (regular and secular), 150 nuns of various orders, 85 churches and chapels,

of which the cathedral and three others in Montevideo are imposing. Out of a total population of 1,600,000, the last census reported a Catholic membership of 430,000. Much of this is nominal and it includes small children and infants.

Accepting the official statistics of Catholics, Protestants and "others," we find that there are over 1,000,000 in the Republic without church affiliation.

2. *In Paraguay.*

(a) *A long neglected field.*—No South American land has exercised a more romantic appeal to foreign Christians than has Paraguay; yet, with the exception of Ecuador, it has been of all the republics the most neglected by Protestant communions. Asunción, the first settlement built by the Spaniards east of the Andes, is the last of the continental capitals to organize a permanent Evangelical church. The present Societies working in Eastern Paraguay, or Paraguay proper, have all begun since 1900. The former Methodist Episcopal Mission was transferred, in 1918, to the Disciples of Christ.

(b) *A small Protestant force.*—A small force of fifty foreign missionaries, as yet unsupported by a national Evangelical ministry, is engaged in two distinct types of work, and is distributed in two differentiated areas, covering 161,647 square miles—a total territory larger than the states of New York, Pennsylvania and Ohio. (1) In Western Paraguay, *i. e.,* the *Gran Chaco,* at Makthlawaiya —the "Garden Settlement"—(100 miles west of the nearest city), the South American Missionary Society, with a staff of fourteen, is devoted to pioneer work among the primitive Lengua-Mascoi Indians. (2) In Eastern Paraguay, the republic proper, between the Upper Parana and Paraguay Rivers, the remaining thirty-six missionaries, with a handful of additional workers, attempt to serve a stretch of 400 miles along the Central Railway and the River Paraguay, from Encarnación to Concepción. These are located at only four of the important cities, as follows: At the capital, Asunción, are the Disciples, the Christian Mission in Many Lands, the Salvation Army, and (recently) the Baptists, with a total staff of about

twenty, doing work in Spanish. (The British and Germans conduct services in their own languages for their respective nationals.) At Concepción (25,000), Villa Rica (30,000) and Encarnación (12,500) the Inland South American Union has its chief stations, with minor occupancy at Yegros, Paraguary and Nanawa. There is an independent medical missionary at Belén, near Concepción. The British and Foreign Bible Society distributes the Scriptures from Asunción. Some evangelistic work is done "up river" by means of a "mission launch."

(c) *A limited area of Catholicism.*—In this, the oldest see of the Río de la Plata, the "Vanished Arcadia" of the once powerful Jesuit Reductions which, for a century and a half, made Paraguay the foremost missionary stronghold of the Continent, the Roman Church is now relatively weaker in leadership, membership, influence and enterprise than in any other South American country. For a population of more than 1,000,000, there are fewer than 100 priests, nearly all concentrated in the cities (three-quarters of them in Asunción), and at least one-half of the total number engaged in teaching. During the thirty years between 1881 and 1911 only sixty clergy were graduated from the "Seminario Conciliar"—the only theological school in the country.[54] The names on the parish registers include only a third of the population.[55] For the uncivilized Indians of the republic Paraguayan Catholicism does practically nothing. At least 600,000 people in Paraguay are without any religious ministration, Catholic or Protestant.

(d) *Unoccupied towns and unreached zones.*—Important localities and whole zones of territory entirely unreached by Evangelical work are as follows:

(1) In the rich agricultural plain of the central zone, bounded longitudinally by the River Paraguay and the 56th meridian, viz., Luque (15,000), San Pedro (8,700),

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[54] *Catholic Encyclopedia,* Vol. XI, p. 471.

[55] Streit: *Atlas Hierarchicus* (Paderborn, 1913), p. 119, gives the number as 360,000. "In vast districts, over wide areas, the (Roman) Church is not even known, nor have the Indians here any traditions concerning it."—W. B. Grubb, writing of the Chaco; Panama Reports, Vol. I, pp. 97-98.

Carapegua (15,000), Villa del Pilar (15,000), besides about twenty smaller towns of inhabitants ranging from 500 to 3,000. The central third of this zone (between the northern river Aquidaban and the southern river Tebicuary), constituting "socially the true Paraguay,"[56] contains the major portion of the national population, *i. e.*, approximately 800,000—of whom fully one-half, engaged in agriculture, live in small hamlets and rural districts. Of the town population only about 175,000 dwell in the seven centers where Evangelical workers reside; *the remaining town population (225,000) and practically the entire rural population of 400,000, spread over a territory as large as New York State, is intact from Evangelical influence, except through an occasional visit.*

(2) The northern part of the Republic, between the Apa and Aquidaban Rivers, with a sparse pastoral population (estimated at 50,000), including a dozen small towns, is yet a virgin field.

(3) The southwestern part, between the railroad and the great rivers—a region equal to New Hampshire and Vermont—also devoted chiefly to cattle raising, with a scattered population estimated at 75,000,—is another neglected parish.

(4) An absolutely unpenetrated area, still awaiting its pioneers, is the entire eastern zone, called after its chief mountain range, the Kaá-Guasu (great forest). This is the densely timbered tableland extending 300 miles from north to south with a depth ranging from 50 to 100 miles, and constituting approximately the eastern third of the Republic. Its population is small, consisting of furtive settlements of semi-civilized Guaraní aborigines, and moving colonies of lumbermen.

(5) With at least half of the 50,000 Indians ranging in different tribes, with varying dialects, over the Chaco, between the Paraguay and Pilcomayo Rivers, the first Christian relations are yet to be established.

3. *In Argentina.*

(a) *Disproportionate distribution of inadequate forces.*

[56] Bertoni: *Descripción Fiscia y Económica del Paraguay* (Asunción, 1918), pp. 50-55.

—If one-third of the Protestant churches in the single city of Brooklyn, N. Y., were correspondingly distributed among 9,000,000 people over an area in the United States reaching from the Atlantic to, and including, the first row of states west of the Mississippi, the relation between extent of territory and paucity of Evangelical agencies would be analagous to that which actually obtains in Argentina. There are in the whole republic only seventy-four centers where Evangelical pastors (national or foreign) reside, and forty-seven non-residential localities and out-stations where Evangelical work and worship are maintained. The number of organized churches is 139, about one-fourth of which are in the capital. The residentially occupied centers include twelve of the fourteen provincial capitals, two of the ten territorial capitals, and ten of the sixteen largest cities, each with a population of more than 50,000. But these principal centers are separated by distances ranging (with one exception)[57] from 100, 150 and 200 to several hundreds of miles, leaving dozens of intervening towns untouched.

(b) *Hundreds of towns unoccupied.*—While recognizing the selective strategy which has resulted in the primary occupation of the larger cities, the Commission desires to point with emphasis to the following facts, indicating the inequality and insufficiency of the present disposition of Evangelical forces *with respect to the Republic as a whole.*

(1) Argentina has, in all, 322 cities and towns exceeding 2,000 inhabitants each—containing a total population of about 5,000,000.[58] *In 201 of these towns and cities, with estimated population of 3,000,000, no Evangelical work is being done.*

(2) Of more than 100 towns of 5,000 to 20,000 inhabitants each, at least seventy are without gospel preaching.

(3) Two provincial and eight territorial capitals, and six cities each exceeding 50,000 inhabitants, have not yet been occupied.

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[57] Santa Fé and Paraná, on opposite banks of the Paraná River.

[58] Denis: *La République Argentine* (Paris, 1920), p. 275; Schmidt und Grotewold: *Argentinien, Teil I,* (Hanover, 1919). pp. 95-96; *Tercer Censo Nacional,* (Buenos Aires, 1917).

(4) A rural population of 4,000,000,[59] connected with the *estancias* and pasturelands, and dwelling in small settlements of less than 2,000, remains entirely unreached, except in a few sections through the rare visits of a traveling chaplain or colporteur.

(c) *The Roman Catholic Church.*—The Roman Church divides the Republic into ten dioceses[60] and officially claims in its membership the entire population, except 70,000 Protestants and 120,000 Jews. That this statistical generalization represents a Catholic membership which is largely hypothetical, should be admitted in any attempt at accurate statement. The limitations of the Church in its actual ministry among 9,000,000 people are sufficiently indicated by the fact that in the entire Republic there are not more than 1,500 secular clergy, 500 "religious" or regular clergy,[61] and 1,019 churches and chapels.[62] About 185 regular priests of various orders are doing missionary work chiefly among aborigines.[63] In the cities of New York and Brooklyn alone, a Catholic community of 2,135,000 is served by 1,250 recular priests —a number inferior by only 250 to the total parish clergy of Argentina (1,500) for a presumably Catholic population more than four times as great, distributed over an area twenty-four times that of the whole state of New York. If Argentina had, proportioned to its 9,000,000, as many clergymen as has the state of New York (with a population of 10,385,000), the number would be 9,000 instead of the present total of about 1,830 parish priests and Protestant pastors and teachers. If New York state is still regarded by all communions, with a total ministry of 10,367, as a legitimate mission field, no single communion nor all combined can claim actual occupation of Argentina.

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[59] Denis: *La République Argentine* (Paris, 1920), p. 275; Schmidt und Grotewold: *Argentinien, Teil I,* (Hanover, 1919), pp. 95-96; *Tercer Censo Nacional,* (Buenos Aires, 1917).

[60] *Almanaque Argentino,* (Buenos Aires, 1920), pp. 179-180.

[61] Streit: *Atlas Hierarchicus,* p. 119, reported 300 in 1913.

[62] *Guía Eclesiástica,* (Buenos Aires, 1915).

[63] B. Arens, S.J., *Handbuch der Katholischen Missionen,* (Freiburg, 1920), pp. 178-179.

(d) *Important localities and areas.*—Of important centers and regions calling for the extension, or even the beginnings, of Evangelical work, it is necessary to mention first those which lie within that portion of the Republic usually regarded as "occupied," viz., the middle-eastern part, which was not included in the continental area outlined above.[64]

(1) *The city of Buenos Aires.*—The federal capital, with a population of 1,789,000,[65] is culturally and commercially the South American Paris. It is the largest metropolis of not merely the Americo-Iberian republics, but of the whole Hispanic world. It contains a fifth of Argentina's inhabitants. It has more churches, both Protestant and Catholic, than has any other city south of Panama. But, from the Christian viewpoint of actual need, neglected service and unmet opportunity, the brilliant and progressive capital, uniquely conspicuous for its comparative lack of Christian agencies, must be described as the greatest unoccupied locality on the Continent.

Besides the Cathedral, Buenos Aires has thirty-eight parochial Catholic churches and fifty-five chapels—ninety-four places of worship. Philadelphia, which is predominantly Protestant, with a population of 1,800,000, has ninety Catholic churches for the Catholic third of the city. But Philadelphia has 600 Protestant churches as well, while Buenos Aires has thirty-five, only sixteen of which have church buildings. Sections of the city, enclosing 60,000 and 80,000 inhabitants, are untouched by Evangelical work. In the Boca, a dense district twelve blocks square, there are 270,000 people with an Evangelical staff of seven. The salient fact is that here, at the fountain-head of the national life, more than 1,000,000 people of some seventy nationalities are utterly unreached by either Protestant or Catholic agencies.[66]

(2) *The Province of Buenos Aires.*—This coast province (four times as large as Ohio), richest and most populous region of the Republic, has more than 200 towns and cities (most of them on railways), of which only

[64] See Section IV.1., page 81 ff.
[65] On January 1st, 1924.
[66] *Cf. Regional Report from the River Plate*, pp. 7-8.

forty-two are occupied as Evangelical centers and about twenty reached as out-stations. In at least 150 towns, including several large cities, the first Evangelical entrance is still in the future.

From La Plata southward to Tandil (175 miles), from Azul eastward to the Atlantic (160 miles) and westward to the Pampan frontier (200 miles), in the northwestern part of the province—a block of country as large as the state of Maine—there is not a single mission station. Among unentered towns are such important places as Pergamino, Alberdi, Rojas, Bragado, Las Flores, Maipu, Necochea, Dolores, Juárez, Saavedra, San Martin and Sa. Pillahuinco. In Mar del Plata, the fashionable summer resort of 30,000, which during the vacation season reaches 50,000 to 60,000—an increase from the élite of Buenos Aires—only one Evangelical and his wife, with a handful of volunteer workers, are attempting to preach the gospel.

In the southern part of the province what is known as the "Bahia Blanca district," with 300,000 inhabitants, has seven pastors and three Salvation Army officers, whose work is confined to the chief cities with combined population of 140,000—one worker against each 14,000 people. The remaining 160,000 in this district, inhabiting towns of 1,000 to 4,000 each, or smaller rural settlements, are entirely unreached.

Investigation justifies the estimate that, of the 3,000,000 living in the province of Buenos Aires, including the capital, with great unoccupied industrial suburbs like Avellaneda, (50,000) at least 2,000,000 have no opportunity to receive the ministrations of the Evangelical churches.

(3) *The Mesopotamian provinces.*—Of the regions included in the continental outline of pages 81, 82, the provinces of Entre Rios and Corrientes, and the territory of Misiones, bounded east and west by the Uruguay and Paraná Rivers, constitute a distinct area—the "Garden of the Republic," comparable in fertility with the "lush plains of Iraq" between the Tigris and the Euphrates. Its extent, from the La Plata estuary to the moss-covered ruins of the old "Jesuit Empire" at Apóstoles and

Posadas, is 12,000 square miles, greater than all the New England states, and its population is nearly 1,000,000.

No part of Argentina has been more solicitously discussed in Evangelical councils, or more earnestly coveted for Christ, than has this Mesopotamian commonwealth, indubitable seat of a vast future immigration. It has been the subject of special occupational agreement between Methodists and Disciples. The latter have never entered the field. With the exception of work at five stations the whole region remains to be evangelized. In Parana, capital of Entre Rios, with 50,000 inhabitants, there are, besides Lutheran and Anglican ministers for German- and English-speaking people respectively, only two pastors doing work in Spanish in the city and surrounding district, with a population of 130,000. In the province of Corrientes, larger than Scotland, there are only the Adventists in a slight work at the capital and at Saladas. In the whole region, about forty towns and many country districts, with approximately 800,000 people, are beyond the impact of the present forces.

(4) *The central and western provinces.*—The still vaster region, stretching from the river Paraná and Buenos Aires province, westward to the Andes, and from Jujuy on the Bolivian border to the Rio Negro at the southern verge of the pampas, offers the supreme territorial challenge of the Argentine. Consisting of the mountain provinces and of the central pampas, its extent is more than twice that of England and France combined, and its population is beyond 4,000,000. Of its hundreds of settlements and *estancias,* only about twenty of the larger centers—including the most important capitals and large cities like Rosario, Santa Fé, Tucumán, Córdoba and Mendoza—are directly reached by Evangelical activities. The province of Santa Fé—larger than Pennsylvania—has over fifty towns and colonies totaling 1,250,000 inhabitants, but has only three mission centers. Between Córdoba and Tucumán, and southward from Mendoza and San Luis there are stretches of inhabited country 300 miles deep with no Evangelical workers.

A conservative summary estimate recognizes that, in these central and western provinces, 3,000,000 people, in-

cluding Argentines, foreign colonists and Indians, are beyond the occupied centers of the present Christian program.

4. *In Chile.*

(a) *Conspectus of present occupation.*—Chile's thirty-one Evangelical centers and 114 out-stations with a total of 128 organized churches extend, with many intervening breaks, from Tacna on the Peruvian border to Punta Arenas, the world's southmost city, in the Strait of Magellan. The longitudinal distance is 2,400 miles down a mountain-crested coastland, with average width of only eighty-seven miles, and a population of 3,800,000, in an area 28,000 square miles larger than that of Texas. Evangelical work is conducted in 122 towns of over 1,000 inhabitants each, including all the large cities. Missions extend also to the nitrate fields and mining camps, and, in limited degree, to country districts. Roughly speaking, the mission centers are in the western half of the Republic.

(b) *Territorial division and unoccupied fields.*—The satisfactory understandings among the principal Missions regarding delimitation of territory and division of responsibility, the strength of the Evangelical cause in great cities like Santiago, Valparaiso and Concepción, and its evidently increasing prestige in public regard, should not inhibit the frankest recognition of the fact that areas of accepted territory, many important localities, and large sections of the population, are not being reached by the present activities.

The judgment of an authority "that Chile is more thoroughly occupied than any other country in South America"[67] is far from implying that the Republic is thoroughly occupied.

(c) *Principal unreached areas and localities.*—Included for the most part within territory for which responsibility has been assumed, the following unreached portions of the field are indicated with respect to the three natural divisions of the country:

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[67] Rev. A. R. Stark: *Report of Survey,* (Valparaiso, 1924).

(1) *The northern region,* extending from Peru to Copiapó, includes the provinces of Tacna, Tarapaca, Antofogasta and Atacama, with an area equal to New York, New Jersey and Pennsylvania and a population of over 450,000. In this whole area, where the Methodist Mission is the chief Evangelical agency, with the Presbyterians at Taltal and in a section of the department of Tocopilla, there are fewer than twenty Evangelical centers. These are all in towns and in nitrate and mining settlements of 3,000 to 5,000 inhabitants each. It is estimated that at least *250,000 people in interior rural districts are unreached.* Of the Nitrate Pampa area the latest report of the Methodist Mission says: "Instead of fifteen centers, we should develop 120. There are twenty-three villages in the interior asking for a pastor and about fifty nitrate establishments where we should be working." [68]

This northern territory has been neglected by the Roman Church. "Outside of the larger towns there are, with few exceptions, no priests, no churches. There is need for schools, doctors, innocent diversions, the Bible and Jesus Christ." [69]

Of approximately 100 towns, villages and industrial centers in the above mentioned four provinces, not more than fifty have been visited by an evangelist.[70]

(2) *The central region.*—This region, consisting of nineteen provinces, from Coquimbo to Chiloé, exceeds eight Switzerlands in extent and has about 3,400,000 inhabitants. Constituting the most fertile and most populous part of the Republic, it is the sphere of the most flourishing Christian work, with the national capital as the center. Yet, even the rich district of 1,000,000 inhabitants between Santiago and Concepción is classed among the "least occupied" of Chilean fields, being reported as follows: "In this territory, which is exclusively Presbyterian, we have eight organized churches, and this year have opened in Rengo, Linares and San Carlos; but six-

[68] *Annual Report of the Board of Foreign Missions of the Methodist Episcopal Church,* (New York, 1923), page 491.
[69] *Christian Work in Chile,* (Santiago, 1916), page 6.
[70] In 1916 the total of points visited was thirty-five.

teen other capitals still await the first preaching of the gospel." [71]

In this Central Region of nineteen provinces, chiefly in the interior and toward the Argentine divide, dwelling " in little groups ranging from one family to 100 souls," is a rural population estimated at 400,000, to whom practically no religious work, Protestant or Catholic, is being directed. The region includes also about 4,000 villages of 100 to 1,000 inhabitants, and more than 100 towns of 1,000 to 5,000, in which there is not an Evangelical church.[72]

Between the Northern and Central Regions, as above outlined, a loop can be thrown from contiguous unoccupied territory in Argentina, across Chile to the Pacific, enclosing the southern half of Atacama and the two provinces of Coquimbo and Aconcagua—(a territory as large as Indiana and a population of 300,000)—in which there is not one Evangelical center.

(3) *The southern region.*—The state of Llanquihué and the territory of Magallanes completing the southmost 1,000 miles of the Republic, with an area little less than Colorado, have a meager population of about 170,000, of whom 140,000 are in Llanquihué. Here little mission work is done except among the Auracanians in the northern part. In Magallanes only scattered groups of Indians and sheep-tenders are found—all of whom are neglected. The only Mission station is the Methodist one at Punta Arenas, in the extreme south.

(4) *General facts.*—In the whole country 112 towns of population of more than 1,000 remain to be occupied.

Over 2,000,000 in rural districts are not being adequately reached.

Evangelical work among 5,000 students in Santiago, Valparaiso and Concepción is negligible, except through Mr. McLean's courses at the University of Chile, and the " Hogar " of the Y. W. C. A.

There is a strong movement toward complete separation

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[71] *Presbyterian Mission Report,* (1924), quoted in *Chilean Report on Survey,* page 7.

[72] Based on recent studies compared with estimates given in *Christian Work in Chile,* page 6.

of Church and State. The Roman Church has about 700 places of worship and only about 500 parish clergy, attempting to meet the spiritual needs of nearly 4,000,000 people. The monastic clergy number some 1,500 and the sisters 3,800.

5. *In Bolivia.*

(a) *The present bases of evangelical work.*—Bolivia is four times as large as Spain and Portugal. Its population, recently estimated at 3,000,000, is probably not more than 2,500,000. The Republic has twenty Evangelical centers. About thirty points in all are touched by evangelistic or educational work. All but two of these are in the highlands. Except La Paz and two lowland stations, the regional base of operations is a block of country, about 100 miles square, between the cities of Cochabamba and Potosí. By liberal estimate the eight Missionary Societies are in contact with one-seventh of the national territory and one-seventh of the inhabitants.

(b) *Unoccupied areas.*—The eastern three-quarters of the Republic, from the River Abuná on the Amazonian frontier in the north, to the upper Pilcomayo bordering the Argentine Chaco, has only two Mission stations—Santa-Cruz and Pirapiti, 160 miles apart. This area, including the Bolivian Chaco, Chuquisaca, Santa-Cruz, El Beni, and Colonial Territories, is larger than the states of Washington, Oregon and California, and has a population estimated at 792,000, including many tribes of primitive Indians.

Another vast area, larger than Minnesota, beginning 100 miles south of Lake Titicaca, embraces most of the western department of Oruro, the southern half of Potosí and all of the department of Tarija. Here, among 700,000 people, there is not an Evangelical station.

Even in the most populous departments, La Paz and Cochabamba, whose capitals are the chief centers of the meager Protestant effort, as well as in Potosí, there are enclaves of territory including whole provinces and scores of towns and villages not reached by the living gospel.[73]

(c) *Quechuas and Aymarás.*—Bolivia's 1,000,000 In-

[73] *Cf. Panama Reports,* Vol. I, pp. 173-175.

dians, except for the heroic but slight pioneer work of the present Societies, constitutes a pitiable unreached class. At least 800,000 of them are yet untouched by Evangelical missions, and are sunk in exploited ignorance and semi-barbarism. They are principally the Quichuas, of whom nearly half a million dwell chiefly in the southern half of the Republic; and the Aymarás—some 300,000—in the region of Lake Titicaca and up the Beni River. Besides these, there are the savage tribes of the Chaco and the tropical plains. The favorable attitude of the government, and the inactivity of the Roman Church enhance the responsibility of Evangelical agencies.

6. *In Peru.*

(a) *Few centers established.*—Among a population approaching 5,000,000, in a country six times the size of Italy, there are twenty-one resident stations and thirty-five organized churches, a staff of 114 missionaries and ninety-one national workers.

(b) *The principal unoccupied parts.*—No work is being done in the province of Moquegua on the Chilean border. In three contiguous departments, Apurimac, Ayacucho, and Huancavelica, together with the large eastern territories of northern Cuzco and of Madre de Dios, organized work has not been begun. This area is equal to Montana plus 20,000 square miles, with total population of 730,000. Another contiguous section includes the provinces of Ancachs, Huanuco, Libertad, Amazonas and Loreto. This territory, with over 1,000,000 inhabitants, is as large as France and Italy; it merges into the great unoccupied expanse of Brazilian Amazonas, and has only one Evangelical center.

The northern province of Tumbes and the department of Piura—population 223,000—await the beginnings of organized work.

7. *In Ecuador.*

(a) *A new era.*—The present liberal movement in Ecuador has created a new opportunity for modern Christian leadership and service which is being capitalized by a small group of missionaries recently established in thirteen

stations. The number of Evangelical Christians (118) is, as yet, the smallest ingathering from any republic except Paraguay. The present work of three societies has made small beginnings in several of the principal cities. None of the larger denominational Boards have entered this field.

(b) *A relatively unoccupied republic.*—With its eighteen provinces, whose area may equal 225,000 square miles but cannot be determined on account of boundary disputes, it has a population of possibly 2,000,000. The population of the provinces varies from 35,000 in Esmeraldas to 231,000 in Guayas. In the southern provinces of Cañar, Azuay, Oro and Loja, and the whole eastern half of the republic, containing a combined area of at least 133,000 square miles and supporting a population of over half a million, there is not one evangelistic center. A dozen provincial capitals have not been entered. Systematic work remains to be undertaken for many tribes of Indians, of which the most important are the Zaparos, Jivaros, Iquitos and Mazanes. It is estimated that the number of savage Indians in the Oriente is 200,000.

Regarding the erection of churches and the development of schools (which would be welcomed by the authorities) the present beginnings are of the slightest.

8. *In Colombia.*

(a) *The Pearl of America.*—Colombia, which the Spaniards call "The Pearl of America," is larger than all the northern Atlantic states from Maine to Florida plus Ohio and West Virginia. Its population is at least 6,000,000. To meet the needs of this immense parish the Presbyterian Mission, with a foreign staff of forty and seventy national associates, is at work in five cities—Baranquilla, Cartagena, Medellin, Bucaramanga and Bogotá. In these centers and at out-stations the gospel is being preached at nineteen points in the most populous part of the country, the Valley of the Magdelena, and in the Eastern and Central Cordilleras. Levíne lists, for the whole Republic, 294 important towns varying in population from about 2,000 to 180,000.[74]

[74] Levíne: *Colombia (South American Hand Books)*, pp. 148-183.

(b) *Unoccupied areas.*—It cannot be said that any one of the fourteen departments is adequately occupied. The department of Antioquia, for example, half as large as Pennsylvania, has a population of 825,000, with only one Evangelical center. The southern departments of Huila, Cauca, and Nariño, with a population of 764,000, except for a small work at Cali conducted by the Gospel Missionary Union, is entirely unoccupied. All of the great Llanos region east of the Cordillera Oriental and south of the River Apure is another unoccupied region. The uncivilized Indians of Colombia, numbering about 200,000, constitute a special class to which no systematic approach has been made.

9. *In Venezuela.*

(a) *Present occupation.*—The actual Evangelical occupation of Venezuela consists of twenty-four resident stations, confined chiefly to the northern states and the Orinoco Valley. Although societies have assumed responsibility for most of the Republic, its actual evangelization is yet in the future. Only a small fraction of the population of about 2,400,000, in a territory of 398,594 square miles, has been reached by the Evangelical movement.

(b) *Unoccupied spaces.*—North of the Orinoco and Apure Rivers, extending from the east coast to the Colombian frontier, and bounded on the north by the Caribbean states, is a stretch of territory 800 miles long and 100 to 200 miles deep, with only four or five Evangelical centers.

The territories of Bolivar and Amazonas, constituting more than one-third of the Republic, with about 115,000 inhabitants, has not been entered except at Bolivar city and at the mining center of El Callao.

10. *In French, Dutch, and British Guiana.*

French Guiana is an unoccupied field for Evangelical churches.

Regarding the problems of occupation in British and Dutch Guiana, no recent information was put at the disposal of the Committee.

11. *In Brazil.*

(a) *Immensity of the field.*—The best Brazilian thought is increasingly penetrated by the diffusive vitality of Evangelical ideals. The institutional contact of the Church, in its message and service, is represented by 120 Evangelical centers, with 1,765 other places of preaching and worship and over 700 organized churches. Brazil has more Evangelical churches and more national ministers than have all other South American countries combined. But the present distribution of centers and of workers is seen to be inadequate when considered with respect to a population of 31,000,000—(more than half that of the whole continent)—in an immense country larger than the United States minus Alaska.

(b) *Special problems of occupation.*—Difficulties of proportionate occupation are: (1) Unequal distribution of population. In the coast states from Para to Rio Grande do Sul are 29,500,000; while in the whole of the vast interior there are only 1,500,000, with no guess at the number of unknown Indians in territory yet unexplored. (2) Fully half the population is rural,[75] engaged in agriculture and living in comparatively small settlements.

The Brazilian Report says: "There are probably few communities of over 3,000 or 4,000 in which Evangelical services are not held with some regularity."[76] But hundreds of smaller towns and villages and large rural areas even in the best occupied states, and especially in the "sertao," are unreached.

(c) *Unreached sections of occupied states.*—Even in the southern states, where most Evangelical effort has been concentrated, no claim to adequate occupation can be maintained. Rio Grande do Sul, with a population of 2,200,000, has only eighteen Evangelical centers[77] and sixty-one ministers (Brazilian and foreign),[78] exclusive of the churches devoted to foreign groups. The two large port cities claim 222,000 inhabitants; the remainder—

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[75] B. H. Hunnicutt: *A Survey of Brazil*, 1919.
[76] Dr. Erasmo Braga: *Report on Unoccupied Fields*, page 2.
[77] See *Missions Atlas*, Plate 23.
[78] Braga: Chart in *A Accao Crista na America Latina.*

nearly 2,000,000—are scattered in much smaller towns, villages and rural districts, over an area twice that of Pennsylvania. Though this state is one of the most effectively occupied sections of South America, it has its "regions beyond," and its unevangelized communities. The state of Parana has only three centers, and is weak in evangelistic work; its hinterland has hardly been entered.

The great state of Minas Geraes, equal in extent to Minnesota, Iowa and Missouri, has for its 6,000,000 people, some sixty churches with ministers, in the lower half of the state. A territory as large as Montana, embracing northern Minas Geraes and southern Bahia, seems comparatively neglected.

(d) *The call of the equatorial north.*—The eight northern coastal states, between the San Francisco and the Amazon, can only be truly described, with respect to territorial magnitude and population, as the most neglected and most appealing portion, not of Brazil only, but of all South America. This vast tropical area, equal to a quarter of Europe, with a population of 8,500,000, has about eighty ministers and missionaries, more than half of whom (forty-seven) are in the single state of Pernambuco, responsible for 1,160,000 souls. The little state of Ceará, as big as Virginia, with 1,320,000 inhabitants, is occupied only at its capital, Fortaleza, and has two Evangelical ministers.

The straggling mission stations, lone or in small clusters, sundered by deep distances, are almost all on or near the coast. The far stretching hinterlands are practically untouched. The call of the Equatorial north is that of at least 7,000,000 people, who need the Church and the Gospel.

(e) *"The illimitable interior."*—Of the sparsely-peopled interior, stretching 2,000 miles from the coastal "sertaos" to the pampas of Peru, and from the southern sierras of Venezuela to the river-border of Paraguay, there are four vast regions each of which, if it were a separate country, would challenge the Church as a distinct mission land. (1) Goyas, 25,000 square miles larger than Texas, with a population of 520,000, has three Evangelical centers and

eight ministers. (2) Matto Grosso, with only 250,000 inhabitants, including scattered Indian tribes—a territory three times that of France, has six ordained workers. (3) Acre Territory, larger than Florida, drained by ten large rivers and recently bought from Bolivia, has 92,000 people in eight town settlements, and scattered over its plains—without a single missionary. (4) Amazonas, almost as large as Mexico, with 365,000 inhabitants in widely sundered settlements along the Amazon and its tributaries, has only one central station and five ministers. Many tribes of unnumbered Indians are believed to exist in unexplored sections.

It is believed that at least two-thirds of its population is not being reached by the present Evangelical forces and that two-thirds of its territory should be regarded as unoccupied.

DISCUSSION OF THE REPORT

I. Presentation of the Report, by Mr. Charles J. Ewald

This report on Unoccupied Fields gives a general introduction to conditions in South America. It supplements without superseding the valuable report on Occupation made at Panama in 1916.

Latin America is not exactly one great field. The people are much the same and traditions are similar, yet conditions and ideals differ widely. Venezuela is a wholly different country from Argentina. The report calls attention to two great facts which Christian statesmen must face:

(1) The great areas which are without Evangelical work. Section IV shows that four-fifths of the continent is unoccupied, including eighty-four important centers. The great Evangelical objective is to use the wisest Christian statesmanship in this matter of occupancy, realizing that we are dealing with another and quite different people who nevertheless have great spiritual as well as material possibilities.

(2) The large and important classes or groups in society in each country that have remained almost wholly uninfluenced by Evangelical effort.

The report also sets forth with freshness and vigor the great responsibility of our churches in the face of these conditions and outlines the plans to be carried through in the years immediately ahead. It finally brings to the attention of the Evangelical forces in South America several important affirmations:

(1) That it is the right and the duty of the Evangelical forces to be in South America. The facts set forth make this unmistakably clear. The great problem of South America is the need of a vital, living religion, emphasizing duty, morality and service. Such a religion is needed (a) that a true democracy based on moral culture may be developed; (b) that the masses may be helped to rise out of their deep economic, moral and spiritual poverty to share in the blessings which God intends for all; (c) that the directing classes may be increasingly conscious of their responsibility to the people whose destinies they shape; and (d) that the people, individually and collectively, may be helped to attain the full measure of true Christianity, both for their own sakes and

because of the increasing importance of South America in the modern world.

(2) That the new conditions which now obtain in South America encourage everyone to hopefulness. In recent years crises have been constantly taking place which have much significance. (a) There have been notable efforts put forth to obtain a truer democracy. (b) There is a social awakening especially among industrial workers whose leaders, while largely unfriendly to religion, are so because they fail truly to understand it. They need to be shown that true religion is their ally in all just aspirations, and that the masses have not only rights but duties. (c) There has been an ethical revival. Movements have developed among various classes. (d) At the other extreme of society is the younger intellectual group with an idealism which seeks new leadership. Many evidences of this attitude may be stated:

(1) A demand for greater sincerity and reality in their intellectual guidance.
(2) A demand for social justice in and for all groups of society.
(3) A growing sympathy and cooperation between the younger intellectuals and the working classes.
(4) A demand for international righteousness and for means other than war for settling differences between nations.
(5) A new interest in social questions, such as child welfare, public health or physical education.
(6) A readiness shown by university students to teach and assist members of the working class.
(7) A new appreciation of moral and spiritual values.
(8) A new sense of responsibility on the part of the leaders.
(9) A spirit of service and sacrifice for the general welfare.
(10) A wholly new interest in religion among students and the younger intellectuals.

(3) That the Evangelical forces are inadequate to the greatness and urgency of this task so that the following program is distinctly demanded: (a) A fresh effort by the Evangelical forces to present Christ and His program to the great government student groups. This work has largely been assigned to the Associations, but the churches should be closely linked to these groups of students.

(1) In the long run these groups will lead popular activities. They also virtually determine the attitude of the people toward religion.
(2) They are a great present force in the making and moulding of public opinion.

(3) They are the class which is most open to idealistic appeals today and most ready to listen to Evangelical truth.

(4) They are very accessible when properly approached. On the entire continent there is a total of only 50,000 grouped in forty centers.

(5) No Evangelical church today is making a serious effort to influence this group.

(b) A special effort to influence the cultured, directing classes generally. Today this group is but slightly influenced by Evangelical effort. No communion can be named which makes an adequate effort to reach them. In this type of evangelistic work, just as in educational work, the aim of our churches must be the spiritual service of the people and not the mere building up of congregations or church institutions. The results gained in this special type of work cannot for a long while be measured by church statistics.

(c) An increase in the number and quality of the educational institutions of primary and secondary grade. In addition to their direct educational service these institutions are invaluable for the breaking down of prejudice and for developing respect for the Evangelical cause.

(d) Much larger responsibility must be given, as rapidly as possible, to the nationals. There have been great recent gains. Leaders have arisen in the churches who are able to assume their full share of major tasks.

(e) The Evangelical churches must be less concerned with institutional growth and more concerned with the Christian message, if they would serve well the present hour. May we not trust that God will lead His people into the creation of the needed institutions for their development?

(f) The quality rather than the quantity of Evangelical work should be emphasized.

(g) During the next two or three years there should be a great united effort through lectures, publications, social service and personal interviews, to bring the Christian message to all classes of society. If one single committee could thoroughly organize three hundred earnest Evangelicals for this task and use them for five years, more would be achieved than during twenty-five years of current procedure, and more than has ever been accomplished up to date.

(h) The evil of our present denominational divisions among a people to whom denominational traditions are meaningless and bewildering, should be clearly recognized, and a sincere and earnest effort made to give to each South American country one united Evangelical Church.

II. Untouched Ecuador

Rev. W. E. Reed, of Ecuador, set forth the fact that Ecuador is one of the neediest fields in South America. While opened to missionary work for nearly thirty years, no definite plan for its evangelization has been made until lately. Very recently the Christian and Missionary Alliance, having made a survey of the whole field, has definitely determined to occupy every strategic center in Ecuador, and has already added twenty-four new missionaries to its staff in that country. Ecuador is equal in size to Ohio, Indiana, Michigan, Illinois, Wisconsin and half of Iowa, yet the mass of the population is concentrated in a territory equal to Indiana. The bulk of this population is of the Indian race, requiring special attention. The vast territory east of the Andes is sparsely inhabited by savage Indians. Plans are being made to open stations among them.

III. Unreached Classes

Rev. Mattathias Gomez dos Santos, of São Paulo, spoke on the evangelization of immigrants, particularly of the Japanese immigrants to Brazil. He said that thirty-five thousand of these have reached Brazil, but are greatly neglected spiritually. They have no affinity for Catholicism and are paid little attention by Protestants. These immigrants desire to live in Brazil and become citizens. A Japanese pastor who came to Brazil from the United States began work recently on their behalf in São Paulo. Already he has found two ministerial candidates. This work seems very promising, but the Brazilian churches are too poor to be very generous on its behalf.

Dr. H. C. Tucker, of the American Bible Society, called attention to one unreached class which the report had failed to mention, namely, the lepers. Some of the South American governments are giving attention to these unfortunates and planning to prevent the wider spread of the disease among their people. The best plan used at present seems to be the segregation of the lepers into colonies or homes. In Brazil, for example, the Federal Government has begun this policy through its public health department. It has definite data regarding 15,000 of these people and estimates that there are at least that many more in Brazil. Three hundred have been placed on a farm in the State of Para, near the mouth of the Amazon. At Rio a large and well equipped hospital or home for lepers has recently been erected by a Roman Catholic

Society, the government cooperating with it in the care of the inmates. The State of São Paulo has founded a large leper hospital at Mogydos Cruzas. Probably the plan of segregation will be very widely adopted.

Evangelical forces should encourage this work for those whose lives are blighted by the ravages of this dread disease. The American Mission to Lepers, which conducts work in various lands, is studying the situation in South America. It has already requested Dr. John B. Long, of the Pan American Sanitation Commission, to prepare a pamphlet on leprosy, its prevention and eradication. This pamphlet the Society will print in Spanish and Portuguese for general distribution. This Congress on Christian Work might wisely urge this Mission to enter this field of at least 60,000 unfortunates.

IV. Territorial Occupation

Rev. John Ritchie, of Lima, urged that there be far more elasticity in our current conception of what is implied in a territorial division. He declared that some workers are fitted by God for special tasks and should not be geographically limited. In the interests of a hair-splitting definition of occupancy, a new word has been introduced into the missionary vocabulary, namely, intruders, because there are some who refuse to yield an absolute monopoly in Christianity. It is foolish to adopt a draught-board plan of division, when a truly cooperative plan can be drawn which permits any important unoccupied spot to be occupied by any group which comes in the name of the Lord Jesus and is able to do the work in suitable fashion.

The Rev. Nathaniel Cortez, Director of the Seminario Evangelico do Norte, at Recife, Brazil, emphasized the huge size of his country and the failure of the few Evangelical churches to get the attention of the leaders of the people. He remarked that the Presbytery of North Brazil, including four pastors, had to cover a region of 3,900,000 square kilometers from Ceara to Amazonas, in five states, with a population of 4,400,000, or three-sevenths of all Brazil. Although the city of Belem is as large as Montevideo, it has no Evangelical church. In view of such a tremendous need and opportunity, it is not a time for quarreling over denominational precedence.

Rev. George Goulart, of Lavras, Brazil, declared that the whole world is sick and needs the remedy of Christian teaching which must be applied without delay. He, too, felt that

Christian forces should get together to show a united front to the world, and to achieve the work of today more wisely.

V. Work for Intellectuals

The Rev. Alvaro Reis, of Rio de Janeiro, took issue with the statement that the churches do nothing for the student class. He declared that in Brazil, through the schools, colleges and Sunday-schools, the churches reach thousands of students. Through his own church he claimed to reach 400 students between the ages of 12 and 22. In his opinion, the churches were doing a more important task in this line than the Associations, which seemed often so reluctant to make use of the Bible and to encourage prayer and worship.

Rev. Juan Orts-Gonzales, of New York, made a plea for aiming to reach the intellectual classes. Christianity is weak unless it reaches those who create opinion, such as educators, governors and senators. The Christian Associations go far in helping to overcome the natural antipathy of such men for Protestants, serving as go-betweens. The churches need this service, and should appreciate it.

Dr. W. A. Waddell, of São Paulo, declared that in Brazil there was no need of special work for the intellectual classes. He said that if society consists of superimposed strata, then the Evangelical church in Brazil would not be a vertical section but a funnel, widening as it rises. This is due to two causes: (1) the ignorant classes cannot easily understand the full gospel or study it. If, therefore, pastors and missionaries use great care in receiving members the resulting church is preponderantly intellectual. (2) Protestants educate their children, hence such families tend to rise gradually higher in the intellectual scale. (3) Protestant students leaven the higher schools which they attend and improve their tone, as Catholic writers testify. It is certainly no disgrace to be a Protestant in Brazil. The conditions of church growth are fairly normal.

Miss Florence Smith, of Santiago, Chile, felt that nothing was more foolish than rivalry between Christian workers. The problems faced by the Christian churches in South America are so great that it takes all kinds of people to meet them. The Young Women's Christian Association, with which she had been constantly in contact as a missionary, did not function as a rival church so much as a bridge. Often the Evangelical churches are not ready to meet the needs to which the Y. W. C. A. can minister. This, of

course, does not apply to Sunday-school children, nor to students in Evangelical schools, but to that larger group outside which is full of all sorts of "isms." In Chile the Associations certainly exalt the name of Christ and honor the Bible. The church people need their cooperation in praying together and working together on the great tasks before the churches at the present time.

Dr. John Mackay, of Peru, declared that he did not know the data on the basis of which Dr. Reis declared that the Association ignored Christ, the Bible, prayer, etc. It was his understanding, however, that these so-called "suppressions" were only at public entertainments. Without seeking to defend every detail of Association policy, he desired to testify regarding the spiritual impressions made upon him at Piriapolis, Uruguay, lately, where, as a Presbyterian minister invited to share in the Continental Student Congress, he acted as chairman of the religious work program. There was a serious attempt to face the spiritual task of the Association in South America and the thought of the Living Christ as the leader of this work was clearly dominant.

Out of the deliberations of this Student Congress emerged, in a natural way, a desire for the celebration of the Lord's Supper. This came at seven A. M. and was wholly a voluntary meeting. Many participated who had never communed before. One Roman Catholic of forty-five years' standing took part for the first time. It was an unforgettable occasion and proved that the tendency of the Association is to stand for things spiritual.

Bishop W. F. Oldham, of the Methodist Episcopal Church, summed up the discussion by saying that three important proposals had been placed before the Congress by the report. (1) That we have a single united church in each republic. This is a glorious ideal and must remain constantly in our thinking, but it is useless to think of it as a project to be completed immediately, nor is the analogy of Romanism with its apparently impressive unity particularly helpful. A certain amount of dissent among those working for common ends is good for efficiency. Let the churches press every reasonable program of cooperation that offers. (2) That we discover a more effective church program for reaching university-bred men. This objective all will readily agree to promote. (3) That we organize for continental evangelization. On this we are one. Let us be careful, however, not to throw away, because of vague objections to theology and doctrine, the basis of definite spiritual truth which will save

us and our hearers from a mystic rationalism that seeks spiritual fruit without rooting itself in clear intellectual apprehension and personal religious experience.

VI. The Closing Address by Mr. Ewald

The Young Men's Christian Association is not ashamed nor afraid to share in the Evangelical program, and never has been. But it has been especially charged with the task of dealing with university students. Among these students and in every country of South America are new conditions which all Evangelical workers must frankly face. They call for the utmost efforts of the churches, the Associations and every other factor which can be brought to bear.

The problems of the directing intellectual classes are not the only ones, however, which the Christian forces are facing. As the discussion has shown, the special problems of society in South America are no less acute than those of Europe or of North America. Moreover, with all the wonderful achievements of the last half century, the impress of Christianity upon the southern continent has only begun. These facts summon Christian forces to get together as never before. They are not to be solved by talking, but only by much listening to the voice of God. It is our duty as individuals to discover and act upon our special responsibility in the line of true cooperation for this immense and engrossing task.

THE FINDINGS

1. South America holds a large and rapidly growing place in the life of the world. Capital and people are pouring in from the older and over-crowded countries to develop its immense natural resources and occupy its fertile plains. There exist here all the conditions that make for great movements and great consequences to humanity. The wisest development, therefore, of the political, economic and social life of the continent, as well as its true impact on the world, make it imperative that South America shall be enabled to have the highest spiritual development. The great problem of both continents, north and south, is a religious problem. While on the one hand the masses have inadequate opportunity to rise out of their deep economic, intellectual and spiritual poverty, the directing classes remain largely indifferent to religion as a vital factor in human progress.

There are not wanting, however, signs of great promise. Recent years have witnessed in some of the countries an extraordinary progress in democracy. There are abundant evidences of a new idealism, particularly among the educated youth. There is a new sense of responsibility on the part of the directing classes in most of the countries. A significant social awakening is stirring great sections of the people, especially the industrial classes, and there is a new responsiveness on the part of a growing and influential group to Christ and His program for humanity. These new signs add urgency to the problems confronting the Christian forces in South America.

The forces at work in South America are not yet sufficient to the largeness and especially to the urgency of the task. Not only are vast areas almost completely devoid of spiritual ministration, but great groups of society are given little opportunity to come into contact with vital religion. We would urge the importance of greatly strengthening the Evangelical forces of the continent. Especially do we feel that the time has come for an increased emphasis on intensiveness in the cultivation of the Latin American field. That so much of spiritual result has been achieved with so little of material equipment is a distinct evidence of the Divine approval of the Evangelical work. We are deeply of the conviction, however, that the providential indications now

point toward emphasis on qualitative rather than quantitative effort. So thoroughly do we feel this that we would look with favor upon the concentration of our extended lines of occupation upon the points where the highest quality of work can be done.

The peoples of South and North America absolutely require the ministry which Christianity has to offer; and the ever-growing place of these countries in the life of the world makes it imperative that they be adequately furnished with the forces that make for the establishment of the Kingdom of God on earth.

2. The Congress would strongly recommend that societies, in occupying fields, accept responsibility for the entire population of their respective areas, having consideration for all groups of society, except in cases where specialized service for some distinct class is obviously wise and necessary.

3. The Congress would draw attention to the fact that the occupation of a given territory should involve acceptance of responsibility for the full development of the work in the area. When a Society or Church finds that it may be unable to fully occupy the territory within a reasonable period, it should invite the cooperation of others. When any question arises as to the full occupation of a territory, the matter should be referred to the Regional Committee.

4. The Congress finds that while the large cities are becoming reasonably well occupied, interior towns and country districts are largely neglected, even in the countries like North Brazil and Argentina, where Evangelical work has been long established.

5. As plans are being made by societies now in Ecuador for the evangelization of the population, including the Indians, this Congress recommends that Ecuador be no longer referred to as a wholly unoccupied field, in respect to evangelism.

THE REPORT OF COMMISSION TWO
ON
THE INDIANS OF SOUTH AMERICA

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THE INDIANS OF SOUTH AMERICA

I. Introduction

A great continent divided up into ten independent republics, populated by millions of people, some enjoying as high a state of civilization as is to be found anywhere in the world, makes its appeal to the hearts of men, not because of its immense material resources, its great wealth and power, its sovereign nations advancing into fellowship with the great peoples of the earth, but because of the millions that sit in darkness. Possibly nowhere in the world are the contrasts between the high lights and shadows more intense than in South America. Paganism in Africa is of a piece with the general civilization of Africa, except on the coastal margins where European nations have established their sovereignties. China and India have general levels in population, save for the contrasts between the peoples who have accumulated wealth and those that are in poverty. South America has its indigenous states, not old world governments, but full of the thrift and the spirit of new world republics, and yet in these very republics are millions still living like wild creatures in the jungle.

The Indian populations of South America appeal to the heart of all who are in sympathy with the Incarnation. The following surveys are an effort to assemble important facts concerning this almost untouched missionary field. It is the great challenge before the Christian church at this hour, because it represents the greatest difficulties and the greatest need. The relation of geography to the human race and the history of its development has been a theme with which recent scholars have dealt most exhaustively. A few years ago a scholarly woman, Ellen Churchill Semple, brought out one of the most complete studies in this theme, entitled " Influences of Geographic

Environment." Quite recently Professor Ellsworth Huntington has presented to thoughtful minds his volume entitled "The Character of Races." No one has as yet attempted this sort of study with any exhaustiveness for South America; but the unconquerable Andes, the backbone of the Continent, and their innumerable spurs have set up between peoples a barrier as mighty as the Himalayas. It has been easier to go from New York down across the Caribbean and along the Atlantic to the mouth of the Amazon and a thousand miles and more up the Amazon to reach communities at the headwaters, than to go from Bolivia or Ecuador or Peru, a relatively short distance, across into those same regions. Not only do these mountain masses establish separations as did the mountains of Greece between the different nations that made up the Peloponnesus, but the vast river systems, which Greece did not know, divide South America and separate its peoples, though these river systems are themselves the hope of progress for the evangelization of these lands.

Differences as great as the barriers to communication and as between the highland climate and that of the jungle exist between the Indians of the upper Andean highlands and those living in the Amazon watershed. The Andean Indians are descendants of those who produced a civilization that antedated that of the white man or of those upon whom this civilization was imposed, and bear still its impress. The Indian of the Amazon watershed of Colombia, Ecuador, Peru, Bolivia and Brazil remains a savage (save where reduced to peonage by the white) with the scale of civilization yet to climb.

The exact numbers of the Indian populations of South America are difficult to ascertain. The appeal of numbers is no inconsiderable appeal. There has, however, never been any real census of these Indian peoples. Even in those states that have the most liberal policies toward the indigenous population, there is lacking anything like an adequate enumeration of the population. It is not always easy to determine who are and who are not entitled to be classed as Indians. In fact, even the name "Indian" has been questioned as inappropriate; but no better name has

been suggested. They cannot be called the "aborigines," because many of them came to South America from other adjacent lands. These incomers, who were really invaders, drove back races that preceded them, even as they in turn were driven back by the Spanish and Portuguese discoverers. And as to the origin of the aborigines, scholars are uncertain. They may have come across from Asiatic or African lands in earlier geological periods, when the continents were not separated by the oceans as they are today. The races, either peoples of an ancient history or of more recent centuries, have had contacts and have all commingled more or less as well as mixed with the Negro, Spanish and Portuguese populations, so that the exact line between the European and the Indian is not always easy to be drawn. It is not strange, therefore, that the enumerations made by geographers, statesmen, and missionaries differ. From certain sources it would appear that there are 10,000,000 of this Indian population in South America. From others, half that number. Probably the actual facts lie somewhere between the two estimates.

The varieties of tribes are also difficult to determine. Some atlases have sprinkled over their maps of South America the names of Indian tribes—tribes numbering from a few thousand to hundreds of thousands. Several hundred tribes have been enumerated by those who are most exacting in their divisions between tribal families.

If the inner vision looks out over these brown peoples living, it may be, on the fringes of coast communities, or others living far removed from civilization, with a simply ordered life of their own, with agriculture, hunting and fishing, living in peace and kindliness with each other, or the wild peoples in the dark tropical forests, observed now and then by an occasional traveler, naked as the wild creatures around them and scampering up the trees if any one approaches—surely the heart will be stirred not only by their numbers, but by their great need.

A little has been done for these peoples. Some considerable interest has been taken in them by governments. Assistance has been granted in agriculture, and a readiness has been shown to cooperate with any who were

willing to go in among the Indians and establish helpful relations. Something has been done by the ancient church of the land. There are indications of the good influence of Romanism, in the presence of the beginnings of a study of language, some slight progress in translation, and here and there educational and religious teaching, with remains of earlier zeal and energy dissipated through the years. Evangelical Missions have thrust their rays of light into certain of these darkened communities,—on the highlands of Bolivia, on the Peruvian Andes, in the southern part of Chile, in Paraguay and in Brazil, all of which are referred to in the following pages,—showing that the spirit of God has touched the hearts of some of His enlightened people to respond to the needs of those who are destitute. But, on the whole, almost nothing has been done, at least in an organized, systematic, comprehensive way, and the people are living feebly and like a stagnant stream, tilling the soil, fishing in the streams, hunting in the forest, by methods that have not changed for centuries. Disease, pestilential fevers, bites of insects, and exposure, all prey upon them. Their minds are full of the superstitions of pagan peoples, fearing the presence of spirits in all the mysterious operations of nature. Few realize the great burden of fear which lies like a pall on such untutored minds. "Perfect love casteth out fear" is for them one of the most significant utterances of the Scripture.

The question rises as to whether they are worth the effort. There are those hard materialistic minds that take the laws of evolution rigidly; that think the only fate of such obscure and lowly people is to pass away under the attrition of what they call civilization; and leave the forests to those who are more fit,—by which they often mean those that can fight with better weapons. With such a theory of humanity the missionary world has nothing to do. Its only tests are needs and possibilities. The needs are evident; the possibilities also. There are likewise many illustrations of the response which these simple minds and natures make to the gospel. We have seen within a few days a picture of a church that would seat one thousand people, erected wholly by native Indians

under the leadership of one of their own company who had spoken to them of the Saviour and His love. They responded with their labor and their gifts, and not only erected this structure, but filled it with earnest worshippers. There is not one of these millions of Indian men and women and children but who is capable of the nobler ideals of Christian living. The pupils in the few schools that have been opened become good students. The tillers of the soil who have been trained have made their acres to bloom like a garden. There is reason for hope that these neglected people may become among the potent forces of their nations, even as the native populations of other Latin-American fields have become the leaders of their countries. In fact, the modern missionary ideal cannot work itself out to fulfillment until the truth of Jesus Christ and His salvation is brought to every human being. All these children of God must be won to conscious fellowship in the great family of which God is the Father, and of whom all the families of earth are named.

What shall be the character of this work for the Indians? A careful reading of these various papers will make it clear that in the judgment of those who are on the field every form of missionary work is needed. Whatever is needed in Africa, whatever has been needed in China, whatever has been needed among the peoples of India, is needed in the heart of South America. Some stress evangelism. Some stress elementary education. Some think the first approach should be through the teaching of industries. Others believe that the open sesame is the hospital. The facts are that all agencies and instrumentalities needed by the human race, these poor people need. What shall be the beginning depends in large measure on the conditions into which the missionary enters. If there has been some pioneer evangelism, then possibly medical service or industrial development or elementary education should next succeed.

It is the basic truth of missions that every human heart is open to evangelism; that the spirit of God works upon the souls of men even in pagan darkness, convincing them of sin, of righteousness, and of judgment; and that there is no soul that is not ready to receive the word of divine

love and redemption. One of the greatest missionaries of the modern world said that when he spoke of God's love to naked Africans, their hearts were touched as truly as the hearts of the most enlightened peoples. The flame of evangelism must burn in these forests and in the communities along the rivers and near the larger centers. "Go preach" is the great message of the Saviour, and nothing can take its place.

Elementary education would seem to come first among those agencies that follow after the preaching of the gospel; the opening of the mind to the world around, the learning of the meaning of some of the wonders of daily life and of training in the capacity to understand and communicate with others, the development of language and through that to literature. Along with this, however, must go a perfecting of the use of the hand and the body for the earning of daily food. A gifted writer on one of the great American journals gave a simple illustration, not so long ago, of two boys, one who had a pair of roller skates and one who had none. He suggested that the first thing they should do was for each one of them to put on a skate, so that they should learn how to skate together. Cooperation, so as to deliver one from the wearisome drudgery and give the exhilaration of swift movement, is what is accomplished by industrial development. And that is essential to the uplift of these peoples, that they may awaken to new ways of living, new ideals of building together the common life.

Nothing, however, removes prejudice more swiftly the world around than the tender-hearted Christian service of the physician, who, like the Great Physician, goes about doing good, simple hospitals, the beginnings of a training in medical knowledge, the healing of the hurt of the body. A recent traveler in the South American jungles tells how on one of his trips he found a man bitten by a poisonous snake. The poison had started at the base joint of the large toe where he had been stung, and had gone up into the limb, and the poor fellow was in agony. The doctor made his poultice for the poisoned foot and uttered his prayer to Wahade, the Great Spirit. On his return, some days after, the physician found that the poultice had

worked, that the poison had been drawn from the limb, and that the heart was touched as well. He writes of these people and says: "They would stand in silence and apparent awe, as I read from the psalms that spoke of the heathen."

The Honorable Ignacio Calderon, former Minister of Bolivia in Washington, in making an appeal to the Committee on Cooperation in Latin America for educational work among the Indians, said:

"There are many millions of these unfortunate Indians in the different countries of South and Central Americas and Mexico who are in dire need of help. They are nominally citizens of the several republics, but have little idea of what that means; and as long as they are kept in their present state they will remain a great stumbling-block to the orderly and democratic development of the various American republics.

"The Indians need to be educated, especially in manual training and in the use of agricultural implements, to replace the obsolete and primitive methods they now use. They could be taught carpentering, blacksmithing, and other useful and necessary industries that they could so well and profitably apply to their needs.

"One thing is very important, and that is to give to the missionary work a distinctly non-sectarian character. This most useful and unselfish work will find a very determined opposition and create disturbances, if it is not carried on from the educational standpoint and entirely for the benefit and improvement of the Indians."

Such a complete missionary training must be the program which will relate these people to the life of nations of which they are a part, until they shall be no longer separate, but integrated with all the best and highest interests of their country.

II. The Indians of Venezuela.

Information concerning the Indians of Venezuela is difficult to secure. Missionaries have no first-hand knowledge of that race; and such as is in the hands of the officials is not published in available form.

1. *Tribes, Localities, and Numbers.*

Students of the Indians of this region of South America differ greatly in their grouping of the tribes, some of them naming two, and some three, distinct stocks. The more common classification, but by no means the most certain, includes the Aborigines and the Caribs.

The Aborigines, whose origin and racial connection is not at all clear, include a large number of tribes, the most numerous being the Warrus, found in the delta of the Orinoco, and the Arawaks, most of whom at present live within the borders of British Guiana, but were originally in Venezuelan territory. Others that might be mentioned are the Banibas, an intelligent tribe of the upper Orinoco; the Piaroas, a timid agricultural group in the Territory of Amazonas and the State of Bolivar; and the Guaharibos, a fiercer tribe near the headwaters of the Orinoco. The Aborigines appear to have occupied the whole of the territory comprised by the limits of Venezuela until the time, probably many centuries before the coming of the Spaniard, when they were driven into the interior and extreme eastern section of the country, including British Guiana, by the incoming of the Caribs.

Included in the list of the Caribs are many names. They came from the islands of the Caribbean, or, perhaps, from the mainland of Central America or Panama, or, as some think, from the Plate River Valley, and displaced the more peaceful Aborigines.[1] Their character is indicated by their name "Carib," which means "daring." It was this group which the Spaniards found when they landed on the Venezuelan coast, and which resisted so stubbornly the advance of the conquistadores. Gradually, however, they fell back before the superior militarism of the Europeans. They either retired to the depths of the forests of the upper Orinoco or found an asylum among the Aborigines whom they, in turn, forced back; or, absorbed by the new civilization, were lost sight of as separate tribes.

The third group, according to some writers, is com-

[1] For an interesting discussion of the original home of these tribes and of their movements, see *Aborigines of South America*, by the late Col. George E. Church, London, Chapman, 1912.

posed of the Goajiros, a strong, intelligent tribe, who inhabit the peninsula of Goajiro and a region on both sides of the Venezuelan-Colombian boundary. These, no doubt, are closely related to the Caribs, if not actually a branch of that group. However, some characteristics they manifest lead students to think that they are also related to the Quechuas of Peru.

As to the total numbers of Indians, it is impossible to give figures with any degree of certainty. Some estimates give as high as 500,000 Indians in the country, while others are as low as 175,000. No white man has ever penetrated many of the tropical jungles of the upper Orinoco, the Atabapo, and the Casiquiare Rivers, hence only estimates can be given. For the Goajiro tribe one estimate for the present day gives 80,000, and another 33,000.

2. *Social, Intellectual, and Religious Conditions.*

In the early days there was much intermixture of Indian and Spanish blood; in the more remote sections this intermingling continues to a lessened degree today. The *mestizo,* or person of mixed blood, does not come within the scope of this discussion, but only those tribes that are more or less removed from Spanish civilization.

The Aborigines present various degrees of industry and intelligence. Some are lazy, backward, and unintelligent. But, in general, where uncorrupted by the white man, these Indians are industrious and susceptible to the best influences. Some of the tribes are agricultural, and a few of them are engaged in making hammocks, which they carry down the rivers and sell to the traders. Most of them, however, live by hunting and fishing. They are adverse to shedding Indian blood, and so there is little warfare among them.

Religiously, the Aborigines have been influenced by their early contact with the Jesuits; so that even today in remote regions the Indians speak of one Supreme Being, and Romish insignia, worn with age, are found alongside of pagan tokens. This does not mean, however, that such Indians are Catholic Christians, for they are entirely without understanding of what Christianity means.

The Caribs, in general, are a more advanced race than the Aborigines. They include the most intelligent tribes of Venezuela, and, for the most part, they are very industrious. They are hunters and fishers, as are most primitive people; but they also cultivate corn and manioc, make simple earthenware which they decorate with various colors, weave cloth from the fibers of a certain palm, and are adept in extracting the poisonous juices of plants, which they use to poison the arrows they shoot from the deadly *cerbatana,* or blowgun.

This group of Indians is animistic, worshiping the good and evil principles in nature. Evil spirits are exorcised from the bodies of the sick by a medicine man in much the same manner as among the heathen tribes of Africa.

The Goajiros are very similar to the Caribs in intellect and social customs. The men are intelligent, but the women have been the slaves of men so long that they do not present a very intelligent appearance. They are great fighters, but where they live near civilization they are peaceful. They are good boatmen, breeders of fine horses and mules, and cultivate large fields of yuca, manioc, potatoes, corn and bananas. This tribe is animistic, as are the other Caribs, but they are also sun-worshippers, which tendency was gained, no doubt, from the Quechuas, and leads some to think, as already mentioned, that they are related to that group.

It should be said regarding the whole group of Indians of Venezuela today that they are not descendants of tribes who were well advanced in civilization at the time of the Spanish conquests, as were the Aztecs of Mexico, the Mayas of Central America, and the Indians of Peru. They were more nearly on a par with the tribes which the English and French colonists encountered in the northern continent.

3. *Relations with the Government.*

Much of the boundary between Venezuela and Brazil on the south and between Venezuela and Colombia on the west is not established, except upon the map. The regions where the lines actually lie are inhabited by tribes of Indians who know no law except that of the cacique

or chief. The government has officials in the less remote parts of the State of Bolivar and of Amazonas Territory, whose duties are to rule and protect the Indian. It must be said, however, that these officials have little real authority over them. When there is trouble between two tribes, he is often called upon to settle it; but, for the most part, the Indian is subject only to his own law. In the more remote districts there is no effort to rule on the part of the Venezuelan Government, and it is safe to say that there will not be for many years to come. This statement as to the authority of the government applies equally to Aborigine and Carib in the southern part of the country. They are willing to recognize authority, when they come in contact with it; but they are practically independent.

The situation with the Goajiros is somewhat different. They live within a certain territory, including the Goajiro Peninsula and extending down into both Colombia and Venezuela. Neither country has tried to reduce this people; and it would be a very difficult task to do, as they are well-armed with modern firearms, and would lay down their lives to defend their homes and property. Each village has its cacique; and they are subordinate to a temporal king who resides at Tunja, and to a spiritual prince whose headquarters are at Iraca.

4. *Recent Indications of Progress.*

So far as is ascertainable, there has been no recent change in the life or customs of any of the different Indian tribes in Venezuela. They are living and doing as they have been ever since they were pushed back into the forests and recesses of the interior of the country. In Maracaibo more Goajiros are seen than formerly, trading in the markets and even working in the homes of the people there, but there is no special change in them as a tribe.

5. *Work Being Done among the Indians.*

(a) *By the government.*—It has already been stated that the government has little control over the territory inhabited by the Indian, and for the most part has done no work of any kind for them. These officials who are

in contact with the nearer tribes do what they can to protect them from the shrewd "*yaranabe,*" as they call the white man. There has been much exploitation of the Indian and much still continues. Some tribes have felt this so severely that they make the long trip themselves overland into British Guiana with their produce rather than trust themselves to the tender mercy of the trader who comes up the Orinoco to trade with them.

(b) *By the Roman Catholic Church.*—In the early days, the Church was zealous in the task of evangelizing the Indian and in keeping him from being enslaved by the unscrupulous Spaniard. The Jesuits of Venezuela deserve special credit for having done much along this line. They penetrated long distances into the interior, as far inland as La Esmeralda, almost to the headwaters of the Orinoco, and far beyond any settlement of today. Those priests who are located in cities and villages near the regions occupied by Indians have a slight contact with them, but their number is very small, and they are doing nothing that can be called active missionary work among the Indians. Nor has the Roman Church, at the present time, any agency which is occupied in work for them, so far as the Commission has been able to learn.

(c) *By the Evangelical agencies.*—Neither can it be said that Evangelicals are seriously trying to reach the great Indian population of the country. The Indians are practically untouched, but most of them could be approached, if it were possible to overcome the physical difficulties of the regions they occupy.

6. *An Outline of a Practical Program of Indian Work.*

It has been suggested by Dr. Browning that it might be possible to reach the Indians of the great central forests of the continent of South America, including those of the Amazon Valley in Brazil, those of eastern Ecuador, southeastern Colombia, and the Valleys of the Orinoco and Rio Negro in Venezuela, by means of one large Mission which would operate over the whole territory. This, no doubt, would be the logical way to evangelize the region, as the tribes are quite similar in customs, but it might meet with opposition from the different govern-

ments, and is regarded by some missionaries as impracticable, a correlation with existing work being preferable.

Furthermore, Venezuela has a "Law of Missions," under which any effective work would probably be done. It is a serious question, whether a successful plan could be worked out based upon this law; but it would be an even more serious affair to try to do it in any other way.

The provisions of the law are something as follows: When any person or society wishes to undertake the work of evangelization of any group of Indians, application shall be made to the government for appointment of some one as director of the Mission. An agreement shall be made, specifying the regions where work is to be done, the kinds of work, the annual cost of it, and other details. The director will have charge of the personnel of the Mission and of the location of stations within the allotted territory. He will have police authority in his district, even to the extent of debarring undesirable persons, and the civil and military authorities of the state or territory will aid him as he may need it; he will be the registrar of births, deaths and marriages, as well as authorized to perform marriage ceremony. Primary education must be provided in the Spanish language, and also agricultural and industrial education. But the most important provision of the law is that the government will provide the costs of the undertaking, using an annual estimate of expenses as the basis of appropriation.

III. The Indians of Colombia.

In Colombia the Indians are found in the Putumayo or Amazon region; in the Goajiro Peninsula on the northern coast; on various branches of the Magdalena River, *i. e.*, the Opon, the Cæsar and Cother Rivers; on the Atrato, with a remnant reaching over to the Sinu region. On the tableland in southern Colombia and in the Boyacá district there are some Indians similar to the Quechuas of Ecuador and Peru, who should be classed with these.

Estimates of the number of Indians in the Putumayo region vary so much that they are without any value. This region includes the territory made notorious, some

years ago, because of the atrocities committed upon the Indians in the rush for rubber. With the rubber business practically dead there may be no more atrocities, but social conditions must be still very bad. The government census gives 40,000 as the number of Indians in the Goagira peninsula. The combined Indian population of the Magdalena, Atrato, and Sinu Rivers does not exceed 5,000, and these places are so far apart that they can never be considered as one field. These Indians all live in a wild state. Largely nomadic, they are found in small groups, and their accessibility depends upon their experience with foreigners.

The government census of Colombia, of 1918,[2] gives the following data in regard to the Indian population of that country:

INDIANS IN TRIBES

Departments	*No. of Persons*
Boyaca	3,300
Cauca	488
Intendencias	
Choco	18,480
Meta	22,400
Comisarias	
Arauca	660
Caquetá	68,900
Putumayo	33,600
Vaupes	5,600
Vichada	5,000
	158,428

In the neighborhood of San Andres, Department of Bolivar, there is a large settlement of pure-blood Indians, owning their own lands and with no trace of Spanish blood in them, yet speaking only Spanish and with nothing to indicate their Indian origin but their appearance. Such communities are found all over the country,

[2] Report of Harvard University Expedition; Report of Royal Geographic Society; Report of Mr. H. B. Dinwiddie, Pioneer Missy. Agency.

in which the real Indians have become ordinary Colombian citizens.

In the Goagira and Putumayo regions the Roman Catholic Church receives a subvention from the government for its Missions. Travelers report that less than half the Indians are under instruction, and that only a few have been baptized.

The number under instruction in the Putumayo region is likewise very small. It is a vast region, and owing to the scattered settlements of the people only a few can be reached from any one centre. Hostility to all foreigners, owing to ill treatment, makes an approach difficult.

Evangelical agencies are doing nothing in these regions, and never have done anything. It is doubtful whether an Evangelical agent of any kind has ever even penetrated to where the Indians live. The dense darkness and the great lack of information concerning these peoples is a reproach to Evangelical Christendom and should be removed at once at whatever cost.

In all probability the medical and educational approach would be the best one to use with these Indians, for it represents the line of greatest need; but whatever is done must be done by *special* agents and through *special* efforts.

The Indian problem, especially that of the Indians of the Amazon Valley, should be taken up seriously, and the Committee on Cooperation seems to be the organization to which it should probably be committed. The Committee has carried through union work elsewhere; here is a field for its very best effort. Concerning the Amazon region—especially the upper Amazon, Spanish-speaking region in the Republics of Colombia, Ecuador, Peru and Bolivia,—not enough is known to suggest a detailed program.

IV. The Indians of Ecuador.

1. *Their Groups, Location and Numbers.*

Four types of Indians are to be found in Ecuador. Those who speak Spanish as their language of daily preference live among the *mestizos* but are socially aloof. Two small tribal groups of uncivilized Indians are classified by ethnologists as belonging to the Chibcha linguistic

stock, but their chiefs treat with the authorities in Spanish. The great bulk of the Indian population is the Quechua-speaking masses of the Andes. East of these, in the jungles of the Amazon watershed, lie the Jivaros, or head-hunters, the Zaparos, the "Ankas," a murderous tribe, and the Quechua-speaking Indians driven over the Andes.

The Spanish-speaking Indians lie along the coast and are not considered in this report. The two small tribes of the Chibcha stock are to be found inland in the coastal region and number, at the outside, only a few thousand. The Quechua-speaking Indians of the Andes are probably in excess of 600,000. In the jungles of the Amazon watershed there may not be more than 100,000 Indians in the various groups.

The common presentation of the Andean Indian as a besotted, degraded peon applies to Indians in certain sections only, where they have been reduced to such a state. However, large groups of free and stalwart Indians exist in Ecuador. The cheerful, attractive Indians of Cañar are descendants of ancestors whose civilization preceded that of the Incas, and their highland valley forms a most attractive picture of their industry and ordered habits. There may be about 50,000 of them. In the department of Ozuay are the soberer, brown-faced Indians upon whose toil the civilization of the Spanish-speaking peoples rests. They till the soil, produce the necessities of life and the hand manufactures, also build the houses. Their numbers are estimated to approximate 100,000. In the southernmost province of Loja are possibly 125,000 Indians, considered to be the most intelligent of the republic. They treat with the authorities through their own leaders and wrest from steep mountain sides the products to maintain life by admirable industry.

In other parts of the country the free Indian is to be found. The casual traveler who has made brief stops in a few of the highlands, and to whom drunken Indians seen are the most conspicuous, has slandered the thousands of Indians of industrious, thrifty habits.

The Andean Indian inclines to live in rural settlements, the *mestizos* to segregate in cities. The Indian is seen at

his best where he lives; the worst impressions are formed where he comes in touch with the liquor of the *mestizos,* but even in the larger cities the market plazas are filled with Indians bringing in the products of their toil upon which the *mestizos* are dependent.

2. *The Jivaros of the Amazon Watershed.*

In the southern Oriente the population consists principally of Jivaro Indians. There have been some people with some white blood at Zamora for the past fifty years. Twenty-eight years ago the Franciscan monks made an effort for four years to establish a base at Zamora among the Jivaros, but their work utterly failed. They abandoned the project, but returned in 1921, when the new provinces of the Oriente were created. Their efforts there recently have been confined to people of some white blood.

The Jivaro Indians have three characteristics that are prominent. (1) A custom of maintaining communal houses of from three or four to fifteen or even twenty families in a house, the houses being separated by a space of a mile or more from one another; (2) The common Jivaro language which is to be found among their subtribes; and (3) Their habit of intergroup warfare for the purposes of head hunting and woman stealing.

The Jivaro know the art of extricating the skull from the head of an enemy (possibly a friend shortly before) and of reducing this, with features preserved, to about the size of a human fist. These were formerly sought after as great curios by museums. The government of Ecuador now forbids the exportation or barter of these heads, and it has been reported that Peru makes a similar attempt to stop the gruesome traffic. The Jivaros are polygamists, a man having as many wives as he can annex from the community house of a near or distant place, when the men have been killed off. In the month of July, 1923, the three Jivaro sub-tribes most closely in touch with the government exterminated a fourth tribe on the river Nangariza, which was not in touch with the government, for the purpose of securing heads to dry and of increasing the number of their wives.

In contrast, note the experience of the Alapicos, the slightly civilized Jivaro sub-tribe at the extreme north of Southern Oriente. The savage Jivaros across the river Palora plotted to exterminate them, but the military governor at Macas threatened to punish the Jivaros severely if any such attempt were made, and they left the Alapicos in peace.

In a territory of approximately 20,000 square miles, bounded by latitude 4° 20″ south and 2° south and by the Andean cordillera on the west and longitude 76 on the east, lie the Jivaro peoples, some 50,000 in number, living in their separate communal houses as described. No man has ever seen all their houses or covered all the territory. They are closely related to the Aguaruna Indians and the Antipos south and east of the upper Marañon in northern Peru. They live by fishing and hunting.

Although in years gone by these Jivaros have killed white men and wiped out white settlements, from all reports at present they seem to be friendly with all who treat them decently. The governor of Zamora estimated the three sub-tribes which live closest to his town to contain the following population: the Zamora sub-tribe, located on the river Zamora between its affluence with the river Bombuscaro and Yacumbi, a distance of eighteen miles, to include but 150 persons; the Yacumbi sub-tribe, situated on the river of this name between a settlement called San Jose and the river Zamora, to include about 120 Indians; the third sub-tribe on the river Gualaquiza and called after that river, to number over 400.

Regarding the Indians in the rest of his province the governor had no information, as he had never visited Macas, the head of the canton to the north, nor Santiago to the south.

The most important gateway of the Oriente which gives access most widely to its territory is Mera, only two days from Ambato. The strategic importance of Mera may be appreciated, if it is realized that not only is it the easiest and most accessible gateway into the Oriente, but that by means of the trail to Puyo, the river Puyo and a cross country trail, the town of Alapico in the southern Oriente with its slightly Catholicized Indians can be reached in

three days and the Jivaro section, south of it, just across the river Palora. Through Mera lies a quicker and more comfortable route into the Southern Oriente than through Riobamba. From Mera direct, or by a better trail by way of Puyo, one reaches, in three to four days' travel, the town of Napo, the head of canoe navigation on the river of the same name, at a distance of one-half day's travel from Tena, the capital of the Northern Oriente. Through this natural gateway, in which there is no mountain climbing, there can be reached the savage Jivaros of the southern Oriente as well as the Alapicos. This latter group contains forty or fifty Indians. In the town of Puyo are to be found a score or so of Indians who do not, like the Alapicos and those south, speak the Jivaro tongue, but instead speak Quechua, the common tongue of the Indians of the Sierra.

One-half day east by canoe, or a day on foot from the town of Puyo lies Indelyama, a settlement of about fifty Quechua-speaking Indians under the supervision of a very intelligent Spanish-speaking Indian leader. Although some Dominican priests are located at Canelos, a day further east, their range of influence has been limited. From Indians and government official alike information has been received that a large number of Indian communal houses are to be found closely scattered through the territory between the rivers Bobonazo and Pastaza with a well-populated Indian settlement at Sarayaco. In the smaller streams (which may be reached by canoe) leading into these rivers are to be found Indian settlements. Those closer to the main rivers are friendly with the whites; those more remote are timid, though none are hostile. Through Canelos also is to be found a route to the river Tigre and another to the river Corrientes, through either of which Iquitos, Peru, can be reached. Along this river is the section of the Zaparo Indian, partly reduced to an extreme state of peonage approximating slavery and variously considered to number from 5,000 to 10,000.

No Indians are to be found on the trail from Puyo until within a day of Napo. But in the vicinity of the towns of Napo, Tena and Archidina are Quechua-speaking Indians numbering several thousands. Formerly the popu-

lation of this territory was much larger than at present, hundreds having been taken away to plantations farther down the river Napo, even into what is at present Peruvian territory. These Indians belong, roughly, to two classes, those who have " patrons " and those who do not, but who are required to report weekly at the town plaza to render free service in the upkeep of the government centers.

The Indians on the river Napo are for the most part in a condition of peonage, which is a form of slavery. They are commonly paid in supplies and not in money. To the north of the Napo, at a distance of one and one-half day's by the river Suno and a short trip on land, lies the Loreto Indian settlement of some 500 " free " Indians. Near Loreto there are two other little towns. The Indians of this district wear a more distinctive costume than the peons of the Napo, who put on what their owners give them. Apart from these " free " Indians, the residents of the Napo district are transferred from one " patron " to the other by the sale of their " debts." These Indians are friendly and childlike in their disposition. They speak Quechua, and as even their leading men understand very little Spanish, the Spanish-speaking people learn their tongue in order to deal with them. This settlement of " free " Indians about Loreto might prove to be a good base for a mission, the securing of Quechua-speaking Indian workers being feasible.

For a distance of 358 English miles, the river Napo runs to Aguarico. This is the last outpost of Ecuador with the outpost of the Peruvian Government, distant a few hundred yards away. In this 358 miles are no towns, but there are a goodly number of plantations with from twenty to one hundred families each of Indians upon them, all speaking Quechua. Mail service is maintained down this river twice a month by canoe. The white people on its banks seem friendly and, in response to a little kind attention to physical needs, very open to the gospel. Although there would seem to be no population sufficiently large to justify a mission station such as would be established in a city or town, a great opportunity exists here for itinerating work by water.

In the Oriente of Ecuador the missionary explorer discovered only one savage tribe of Indians hostile to the whites. These lie between the rivers Napo and Curaray, and until lately had never been found north of the Napo. These Indians are credited with attacking any white person on sight with intent to kill. If the stories told about the tribe have any foundation of truth, as seemed probable, they cannot be blamed for this attitude. A slave captured from this tribe lives on the Napo at a place called "La Providencia," and is considered an intelligent man. He has an unusual command of Spanish. His account is that the first white men who came to this tribe were rubber gatherers who bought rubber which had been accumulated by the Indians for their own purposes, paying in articles of petty value. These men left instructions with the Indians to gather more of it in preparation for their coming again. On the second visit they took the rubber which had been gathered for them, but did not pay, saying they would do this on the next visit when they came again for rubber. The third visit, they took again the rubber accumulated and did not pay for the second or third time. When a dispute arose, the Indians contending for their rights, the white men killed a number of them. This, according to this Indian, was the beginning of hostilities. These Indians are called the "Ankas," a Quechua word that is used to describe the class of Indians called by the Spanish "infieles," or unbaptized people. Similar stories are heard on every hand. They have evidently been made savage by their ill-treatment by whites.

This tribe is reported to number about 2,000. To establish a contact with it will be difficult, but does not seem impossible through some of their number now in captivity.

V. The Indians of Peru and Bolivia.

1. *The Tribes, Their Location and Numbers.*

(a) *The various tribes.*—There are many different tribes of Indians in the Republics of Peru, Bolivia and Ecuador, all with their respective dialects and in different stages of civilization, from the semi-civilized down to the crudest savage and cannibal. Among the semi-civilized tribes the Quechuas and the Aymaras are the most impor-

tant and numerous; in fact, all outside these live in various stages of savagery. Besides the Quechuas and Aymaras, there are many tribes of "Chunchos," including the Amueshas, Campas, Caschibos, who still practice cannibalism; and the Conibos, Matchingas, Piros and Jivaros, who are the head-hunters or "head-shrinkers."

(b) *Their localities.*—The Quechuas and Aymaras, the descendants of ancient Indian civilization almost without exception, inhabit the highlands of Peru and Bolivia. In Peru they are practically confined to the region called the "Sierra," that part of the country between the Coast and the Forest Region, which embraces a long stretch of country at an altitude ranging from 2,500 to 4,000 metres above sea level. Owing to the demands of commerce and the necessities arising from internal relationships, the Indians are chiefly grouped in three subregions of the Sierra, viz.: (1) *The North,* comprising Cajamarca and Moyobamba with their corresponding environs; (2) *The Centre,* comprising Junin, Huanuco and Ancash; and (3) *The South,* comprising Puno, Cuzco, Apurimac, Ayacucho, and Huancavelica. Of these three regions the most important is that of the South, as it represents on the whole about 50% of the indigenous population. Next comes that of the Centre, with 30%, Junin being the department where the population converges. The North takes third place, representing only 20%. It is to be noted that the Indians seem to converge toward one special point in each of the regions named, and from these centres to extend outward into the country roundabout.

The above distribution of the Indian population seems to have been largely determined by the physical formation of the country, for it is to be observed that both in the southern and central regions each nucleus is found near a cluster or group of mountain peaks. For example, in the South there is the Vilcanota; in the Centre, the Pasco group; and in the North, although in Ecuador, the Pasto group.

The "Chuncho" tribes inhabit the lower and tropical regions.

(c) *Their numbers.*—Any figures can only be considered

as approximate calculations. It is estimated, however, that about 55% of the population of Peru is Indian, *i. e.*, about 2,500,000; that in Bolivia about 50% of the population is Indian, and 27% a mixed race with Indian blood and character predominating, amounting in all to about 1,500,000; that in Ecuador, the Indians number about 75%, or 1,200,000; in Colombia their number is debatable, the government reporting only 158,428, while other authorities under different classification report many times that number.

2. *Their Conditions of Living.*

(a) *Social.*—The Indian's chief vices are alcohol and coca, both of which produce terrible havoc. There is not a single feast, civil or religious, not a special occasion of any kind, that is allowed to pass without being celebrated by a drunken orgy, lasting several days. The Indian has become a victim of alcohol, largely because he has been paid for his work in liquor by the "gamonales" (landowners or men of influence). The priests, too, instead of combating this vice, often encourage and maintain it by means of the religious feasts in which alcohol is the predominating feature.

Chewing coca enables the Indian to continue working for a number of hours at a stretch without any sense of hunger. The coca leaf is chewed with a mild alkali which, combining with the principle extracted by the saliva, forms small quantities of the alkaloid cocains which deadens sensation. Many of those who have Indians in their employ do their utmost to keep them chewing all the time, their wages being paid to them in coca. Numerous are the evil effects produced by this terrible vice. The victim lives in a half-dazed, stupid condition, scarcely aware of what is taking place around him, in fact, almost deprived of his senses.

The Indian, however, is not entirely devoid of virtues. He is hard-working, patient and longsuffering; in the majority of cases, he is true to the woman of his choice; and when he accepts Christ, he lives a very consistent life.

The "Chuncho" tribes are the least amenable to influence. They live in an utterly abandoned state, con-

trolled by their superstitions and vices, which are witchcraft, drunkenness, coca and tobacco. The practice of witchcraft is gradually reducing their numbers, since, for every natural death among them some innocent woman or child is murdered. They are cursed with the slave trade also. Large bands of dissolute savages roam through these great forests, killing the protectors of the families and then carrying the women off to sell to white people who own large plantations in these interior regions. This slave-trading is encouraged by the whites, who offer large rewards to the savages, and urge them to bring the women and children to them, making as a pretext the desire of saving them from death, to which they have been condemned by witchcraft.

(b) *Intellectual.*—The Quechua Indian is largely an agriculturalist. In the routine of his work on the land he follows the usage of generations past. He is capable, however, of being taught modern methods of cultivation and of using modern implements. Indians have been found who work wood on a lathe of their own making, and turn out certain wooden vessels of creditable workmanship. In some districts, where suitable clay is available, they make very good pottery. These achievements indicate some degree of intellectual capacity. Judging from his general appearance, his physiognomy, his behavior and work, some have considered the Quechua Indian far above the Australian black in the scale of intelligent beings, perhaps above the Kaffir and Hottentot, and the North American Indian, but below the Maori of New Zealand. It has to be remembered, however, that while the Maori has had a chance to show in school and college what he is made of, the Quechua Indian has not. What little has been attempted in the way of teaching the Indian gives no reason to believe that he has not sufficient intellectual capacity to give an equally good account of himself.

(c) *Religious.*—The great majority of the Chuncho savages are sun worshippers. It would be vain to deny that the Quechua Indian is an idolater at heart, but it would be equally absurd to suppose that he is not religious. He gives to God what, in his opinion, belongs to

God, and to "Supay" (the Devil), what he considers is owing to him. He believes all conspicuous objects in nature to be possessed of spiritual essence, insomuch that each mountain, lake and gushing spring is believed to be inhabited by spirits. Spirits may be bad as well as good. Whatever a man suffers, be it through accident or sickness, is attributed to the influence of bad spirits. When a hailstorm sweeps relentlessly over his barley or potato crops, or a foul miasma rises from the ground and attacks his body, or a tempestuous gale carries off his little shanty, then it is a "*sajara,*" or evil thing, that has done it. It may be said that the Indian has no settled beliefs. The objects that awaken his superstition vary according to the locality in which he lives, and whether or not he is far separated from centres more advanced in civilization.

The Indian believes in a spiritual being, invisible to his eyes, and one who represents more or less the Christian idea of God. Such a notion being but crude, however, he easily accepts all other kinds of beliefs. The roughness of his life, his heavy labors, and the injustices he has suffered have predisposed him to accept the idea of a being or power that shall distribute rewards or punishments. Nor is it surprising that his God should be inclement and revengeful, and that he should, according to his pleasure, send all kinds of calamities. But these are stoically borne and do not terrify him. The Indian is nominally a Catholic. He clings with tenacity to his local church and to certain sanctuaries with their special images. At the same time he is swayed by the influence of his native "*yatiri,*" or witch-doctor, as well as by that of his patron, and of the village priest. The domination of the latter over the Indian is absolute; his will appears to be respected and obeyed almost without restrictions of any kind. In the eyes of the Indian the priest is "God's sent one." He is served and obeyed with absolute submission.

In the celebration of religious observances the Indian finds his deepest degradation. For months at a time he works industrially in his tiny fields, and thriftily hoards his paltry earnings, living a sober, quiet life. Then comes the feast day. For hours he trudges toward the nearest

church, where crowds of people are gathered from the neighborhood. Chicha is supplied in abundance, and under its exhilarating influence the ancient pagan dances are danced to the music of pipe and drum around the church. Such a feast often continues for several days; occasionally fights occur, when enemies meet or as differences arise amongst intoxicated friends. During these drunken orgies the priest can be seen mingling with the people, collecting his fees of silver, grain, poultry or sheep. When the supply of alcohol is exhausted, and the Indian's money is all gone, he wanders back home to his little hut in a pitiable condition. Such is the "Christianity" that prevails among the aboriginal inhabitants of these highland republics.

3. *Their Relations with the Government.*

From the day of his birth, the Indian is a subject of the state. He is employed by the provincial authorities in the making of roads, constructing houses, etc., for which he receives a scanty wage. Ofttimes he is robbed of his cattle, horses, llamas and cows, by some arbitrary and unscrupulous official. Moreover, as the state has need of soldiers for the army, it looks for them among the Indian youths in the Sierra, they being more suited (according to the opinion of those who do not wish to serve) for military service. But as they are wont to respond very reluctantly, whenever men are needed, rigorous recruiting measures are shamelessly adopted, the Indians being tied together and compelled to leave their homes for the necessary period of training in the city barracks. This abuse and oppression of the Indian on the part of the state authorities has given rise to a constant struggle between the two, in which, of course, the stronger always conquers. In view of the fact that the authorities do not content themselves with merely demanding work of the Indian, but must needs rob him of his possessions, many Indians live in a continual state of abject poverty, the burden only being increased by the taxes and contributions imposed upon them, not to mention the expenses of the constantly recurring feasts that they are also compelled to bear.

4. *Recent Indications of Progress.*

Three things may be mentioned as showing some signs of progress:

(a) *Attempts at organization.*—During the last two or three years regional committees have been formed and departmental congresses held to consider the needs of the Indians. In 1921, a large delegation of Indians, representing many departments, paid a visit to Lima to have an interview with the President. The Indians seem to be awaking to the fact that they have racial and personal rights, and are doing what they can to secure reasonable justice.

(b) *Appeals for schools.*—Quite a number of appeals have been made during recent years to Evangelical missionaries in Peru to establish schools amongst the Indians and send them teachers. In 1921 a delegation of more than 100 Indians called at the Mission House at Cuzco of the Evangelical Union of South America, for the express purpose of making such an appeal. This is in itself a proof of the confidence that the character and work of the Evangelical missionary has inspired in the Indian.

(c) *Vices abandoned.*—Many Indians in the Puno region, where the work of the Seventh-day Adventist Mission is well established, have been led to give up their alcohol and coca, and to seek admission into the Adventist Church.

The one outstanding fact that weighs most of all with the Indian is that the Evangelical missionary stands for justice and fair play, and for that reason he does not hesitate to put himself under his protection and instruction.

5. *Work Being Done Among the Indians.*

(a) *By the government.*—The government is in favor of giving the Indians an opportunity for education, but any real attempt is hindered by the priests and "gamonales," who spread false reports about them, declaring that Indians are incorrigible, that they do not care to attend school, that they are violent, and that their only aim in life is to massacre the white people. Thus it has often happened that, instead of a teacher being sent to instruct the Indian, troops have been sent at the request of the land-

owner, with the result that the Indians have been intimidated more than ever.

The efforts of the government, therefore, to uplift the Indian largely consist in promises unfulfilled. So much depends upon the local authority; and, in the majority of cases, the great landowners have so much influence with this representative of the state, that he almost invariably decides against the Indian.

(b) *By the Roman Catholic Church.*—The present state of the Indian is eloquent testimony of what the Roman Catholic Church has done for him during the last 400 years, while he has been under her care. All Indians are nominally Catholic and are included in the church statistics; but instead of anything being done to uplift, ennoble and instruct them, the chief object of the priest seems to be to keep them in ignorance, and to exploit them either for personal enrichment or for the maintenance of the Church.

(c) *By Evangelical agencies.*—(1) *The Evangelical Union of South America.*—At Urco Farm, under the superintendence of Mr. T. E. Payne, is a semi-Indian Mission, meetings being held both in Spanish and Quechua. It maintains an orphanage of about thirty children, and a school for both Spanish and Quechua-speaking children. At Cuzco, in addition to educational, medical and evangelical work, special weekly meetings in Quechua are conducted for Indians and for poor cholo children. Many Indian patients are also treated daily in the out-patient department of the clinic.

(2) *The Seventh-day Adventist Mission.*—This Mission has a work well established amongst the Quechua Indians of the Puno Department. Seventy-five schools have been established, and a normal school for the training of native helpers. Quite an extensive medical work is carried on, since every head missionary at a station has some knowledge of medicine. The Mission also has a regular doctor and several nurses. Religious meetings are held at all of the stations, the preaching being done mostly through an interpreter. Three years ago there were about 3,000 church members, in some twelve stations. A new work has also been commenced amongst

the Chunchos of the Perene, Chanchamayo, under the direction of Dr. F. A. Stahl.

(3) *Schools among the Aymarás.*—The Canadian Baptists and American Methodists have also begun work among the Aymarás in La Paz. The Methodists organized their first Indian Church in La Paz at the last Conference and have opened a couple of elementary schools. The Canadian Baptists have a Mission Farm on Lake Titicaca, in charge of a competent missionary agriculturalist, a lady school teacher and nurse.

Adult Indians, in their highly colored attire, are always to be found in the Spanish services of both missions in the city of La Paz, although they are able to understand but little of the sermon. They join heartily in the singing, however, and some songs have been translated into Aymará, and one striking feature of the church services in La Paz is the singing of an Aymará hymn.

6. *A Proper Method of Approach to the Indian Problem.*

(a) *The Industrial and Economic Approach.*—Since the Indian is largely an agriculturalist, any effort to approach him along agricultural lines at once establishes a vital point of contact. As he contemplates the results of new and easier methods of producing the fruits of the earth, he is led to feel the superiority of such methods over those to which he and his forefathers have been accustomed, and also to place confidence in the missionary and to give credence to what he may say about higher things. Where agricultural work is carried on alongside religious activities (as at the Urco Farm), the seedtime and harvest afford splendid opportunities of impressing upon the hearts of the workmen many spiritual lessons, which must constantly suggest themselves to them as they go about their work. Any approach to the Indian along the lines of his own physical activities may make his work become a constant object lesson, directing his thoughts to higher planes.

The value of agricultural work (or any other industry) is also seen in that it brings a goodly number of Indians in direct contact with a gospel agency, since the workmen are always included in the purchase of a farm and are

transferred to the new owner. A mission farm, too, soon becomes a center of influence, a city set upon a hill, to which other Indians are drawn as the news of its beneficent activities spread from place to place.

Further, improved economic conditions do not fail to influence the Indians. Better housing accommodations, a respectable wage and kindly treatment always conduce to greater happiness, contentment and self-respect.

(b) *The Educational and Medical Approach.*—(1) *Medical.*—As in the case of native tribes in other parts of the world, medical work has not failed to prove itself an effective means of reaching the heart of the Indian. Prejudice has often been broken down and confidence gained by the rendering of medical aid. This has been exemplified again and again at the Urco Farm, where people come from long distances to consult the nurse or the farmer-doctor. Medical and nursing work have also been powerful factors in the work at Cuzco. The nurses have gone in and out among the people for more than twenty years. In addition to attendance in the home, from 500 to 700 out-patients every month have sought professional aid at the clinic. Many doors have also been opened to the missionaries by means of medical work.

(2) *Educational.*—The great cry of the Indians in their appeals to the Evangelical missionaries during recent years has been: "Give us schools! Come and teach our children!" Where there is such a keen desire for education, such work cannot fail to be an effective means of approach. The seventy-five schools established by the Seventh-day Adventist Missions is an eloquent testimony to the success of such methods. This branch of work is even more necessary than the medical, though the two should always go hand in hand. In view of the enormous percentage of illiteracy amongst the Indians, they must, first of all, be taught to read. The more intelligent of the Indians are bilinguals, speaking both Spanish and Quechua, but only a very small percentage of these know how to read. Elementary schools are therefore essential for the effective presentation of the Word of God. If the Indians are to be won for Christ, the workers must concentrate on the children, and in order to win the young

life, schools must be established. The parents are steeped in sin and vice, and are much more difficult to win; but, as in all countries, the children are more innocent and more susceptible to Christian teaching.

(c) *Helping in the Solution of Social Problems.*—The life of the Christian missionary has proved to be a very important factor in the solution of the problems of Indian social life. A pure and upright life, free from the vices of the people around him, is in itself a condemnation of the evil customs and practices of the native. Such an example cannot remain unheeded; and, where backed up by Christian counsel and admonition, cannot fail to exert a permanent influence for good in those who witness it.

The question of marriage is one on which the missionary is frequently consulted, and by his counsel and example he is often able to put a stop to concubinage. His abstinence from alcoholic liquors and the deadly coca also leaves its impress on the minds of those addicted to these evils.

The example of personal cleanliness and hygienic living, however, does not inspire as much confidence in soap and water as the missionaries would wish,—a fact that applies not only to the Indian, but also to the average "mestizo," and to many of the so-called "whites."

7. An Outline of a Practical Program.

The Evangelical Union of South America is at present making a study of the whole Indian question with a view to initiating work on a much larger scale, a new worker, Mr. Herniman, having recently arrived for this express purpose. No definite plans have yet been decided upon; but the efforts of the Mission will probably be confined to the Department of Cuzco, a field which offers ample scope for a whole generation. The methods employed will most likely include the three branches of work already adopted with success amongst the Spanish-speaking people, viz.: educational, medical and evangelical.

In lieu of a definite program the following general suggestions may be offered:

(1) The missionary to the Indian should seek to acquire to the best of his ability the native tongue. Contact can

never be so real and vital, and the message never so effective, if the worker is compelled to express himself only through an interpreter.

(2) The missionary should live among the people. Only thus can he become proficient in their language, and only by close contact with them can he really understand their problems, share their burdens, and win their confidence and love.

(3) Some town or village in the region to be evangelized should be chosen as a center, from which the work can be extended as opportunity arises.

(4) Efforts should be made to train all suitable converts and raise up a native ministry.

(5) The Indian should be taught in his own native tongue. For this reason natives should be trained as teachers, as suitable material is found. It is the opinion of experts on this question that the neglecting of the ancient Indian tongues in the teaching of the aborigines of the South American continent is equivalent to tearing up by the roots the psychological inheritance of thousands of years, and results in the sowing of seeds of perturbation, doubt and suspicion, which will have a deplorable influence in the development of Indian intelligence. Spanish, because of what it suggests to the mind of the Indian, is not congenial to him, and often awakes in him the most profound hatred. The following recommendation was framed at a Pan-American Congress held in Buenos Aires: "The Pan-American Scientific Congress recommends to the pedagogical authorities of those parts of South America where there exist aborigines who only speak their own tongue, a study of methods by which to avoid the perturbation produced by a violent suppression of these tongues." When once the children in the schools have learned to read and write Quechua, they should be taught Spanish, but not until then.

(6) Any kind of work, industrial, medical, educational or social, which helps to establish contacts with the natives, should be adopted, it being always borne in mind that these are only means to an end, and that only as the end—the salvation of the soul—is kept in view, can the means really be blessed of God.

VI. The Indians of Brazil.

1. *Their Tribes, Locality and Number.*

According to General Rondon's estimate there are about 1,500,000 Indians in Brazil, the remnants of the vast population found by the Portuguese in 1500, when Cabral first landed in Bahia. A list of the several tribes, published by Dr. Nelson de Senna, has more than 100 titles, but there are many more. Some writers say that there are from 300 to 400 Indian tribes in Brazil. Ethnologists classify them into four great groups: *Tupi, Ge, Nu-Aruak* and *Carib*. There are smaller groups which are not well known, but which do not fit into the fourfold classification above mentioned. According to the linguistic map referred to, in Section 5 b. (5), there are seven other groups, some large ones.

The *Caribs* live in Brazilian Guyana. The *Nu-Aruaks* are found in a stretch of land extending from Bolivia to Venezuela between 60° and 75° W. They are very often referred to as *Maipures*.

The *Ges* (or *Tapuias*) are mainly located on a table land, not far from the coast, between 5° and 20° latitude South and 40° 44′ W. (Greenwich).

The *Tupis* are found nearer the coast and in the regions of the Rivers Xingu and Tapajos, having migrated from the south, where the Guaranys still live. Belonging to this group are the Carijos, Bororos, and some ten tribes which are not yet classified.

Leaving aside the ethnographic grouping of the Indians, we should, for practical reasons, place them in the following classes:

(1) Indians who have been incorporated into the Brazilian social life. There are regions even in the neighborhood of Rio and São Paulo, and particularly in North and West Brazil, where Indian blood is markedly discernible as a strong element in the population.

(2) Indians still living in groups, or families, not yet incorporated into the community, but in close contact with the civilized population. These are usually named *tame* Indians; they have been degraded by their contact with civilization. They are usually exploited by unscrupulous

pioneers, and have become nominally Roman Catholics by accepting the forms of religious ceremonies (baptism, mass, marriage, etc.), but usually they maintain their ancient cults and beliefs.

(3) Tribes still living the free life of the forest; but not hostile to travelers, and easily accessible to government agents and missionaries.

(4) Wild tribes, at war with the invaders of their territory, hostile to civilized folk on account of old feuds and outrages. Some of them have recently been induced into a peaceful attitude by the wise methods employed by the National Indian Department.

(5) Tribes which are known to exist in the unexplored regions of the country but not reached by any agents.

Reliable information about the Indian tribes thus far reached by travelers, as Karl von den Steinen, Ehrenreisch, Farabee, and others, and by government agents is only to be found in a large collection of monographs, books of travel, etc., both of a scientific and administrative character.

2. *Their Social, Intellectual and Religious Conditions.*

(a) *Social conditions.*—The types of social life and conditions vary much according to the class to which the Indians belong, either entirely savage or more or less in friendly contact with civilization. The wild Indians live in tribes, under the government of their *tuxauas* or *caciques,* having their *baris,* as the Bororos call them, or witch doctors as religious leaders. Just to make their rude implements, and get their food every day, they must work hard. Hunting and fishing are their main occupation. Some tribes have made a beginning of agricultural life, planting corn and manioc. The *Maues* of the Amazon Valley have become celebrated as producers of *guaraná,* which is widely used now in the preparation of a wholesome soft drink and in the pharmacopœia. As soon as they come in contact with civilized people great changes occur: "They readily abandon, in greater or less degree, the activities through which they formerly obtained their living and maintained their families, that is, hunting and fishing principally; and they adopt the activities of farm-

ing or dairying, which they see are being practiced by others round about them. They get the idea of working without knowing the immediate aim of their labor, and simultaneously they gain a knowledge of money, and their idea of commerce changes from that of a simple interchange of effects to the use of coin as an abstract sign of the value of things. The notion of the value of human life is rapidly increased, and very soon they become monogamous."[3]

Ferdinand Denis, a writer who is not biassed in favor of the Indians, says that "there are in the social life of the Indians certain virtues which are not found in the same degree among peoples more advanced than they are in the path of civilization"; and he illustrates this statement with the fact that the Indians never abandon the feeble, and that the strong willingly bear the burden of suffering for the weak. No chief will try to get possession of the good things of lands which are considered the property of the whole tribe. History has no record of an Indian lack of trustfulness in keeping the treaties made with the conquerors; and the old historiographers are unanimous in giving testimony to the tenderness and care shown in their treatment one of another, even when twenty families or more were living together in the same hut.

The Rev. A. Maxwell, who has recently returned from an extensive trip among the Indians of Matto Grosso and the Amazon, says:

"The Indians I saw in the south are taking on the ways and customs of the far interior "sertanejo." They fashion their huts much after the fashion of their civilized neighbor, and all I saw used some clothing. There are yet some Coroados in the west of Paraná in the savage state, and who do not use clothing. These have a primitive form of religion, but as to the nature of it I was not able to learn. Some attended our worship and seemed very much interested.

"Their opportunity to better their condition is limited,

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[3] Dr. Horta Barbosa, *Memorial to the Minister of Agriculture*, 1923.

however. The government has two schools in that region and farm work at San Jeronymo, and an earnest effort is being made to help the Indians materially and intellectually.

"The Terena Indians of Bananal are the most advanced of any that I have seen. The government is attempting to do something for this group. The Inland South American Union has done a good work among these Indians. A well-established church is organized, with regular services and Sunday-school every Sunday. This group is very small, however, there being only about one thousand in all.

"There is a government work established among the Bororos at San Lourenço. Farm and industrial work has already been established, and the man in charge, Snr. Bandeira de Nello, was planning to establish school, when I was there in 1921.

"The Parecis, or a part of the tribe, is making considerable progress towards civilization. There is a school at Utianati, established by the Commissão Rondon. In this school there are some twenty odd boys and girls. Under the care of a telegraph line inspector and his wife, these Indian lads are receiving good training. They read and write Portuguese as well as the average Brazilian children in the primary grades. However, these school advantages are limited to a very few.

"As yet the Nhambiquaras are all in their primitive state. They do not use any clothing and wander from place to place hunting and fishing to sustain life. The number of this tribe is not known, but it is supposed to be one of the largest.

"The Tupis, which is a small tribe, are also in the primitive state, but are more advanced than the Nhambiquaras.

"The Nhambiquaras have learned how to use implements, salt, matches, etc., but do not like to use any clothing. Even General Rondon was not able to persuade them to keep on the clothes he had given them. Yet, for his distinguished service under General Rondon in 1909, the Brazilian Government honored one of these chiefs by giving him the rank of major in the national militia."

(b) *Intellectual conditions.*—The Rev. A. Maxwell con-

tinues: "I was deeply impressed by the intelligence of these people who have for a very long period lived in the woodlands. The only thing they need is an opportunity to develop. The few who have had this privilege have shown their intellectual capacity."

In his memorial to the Minister of Agriculture, Dr. Horta Barbosa, chief of the "Serviço de Protecçao aos Indios," says: "In their own habitat, and in their own fashion of primitive life, the Indians furnish us with evidence of being hard workers, persistent in action, of great endurance and with a mind to overcome difficulties, such as rarely is to be found with us." He illustrates by referring to the extensive cutting down of big trees with stone axes in order to plant corn, manioc and beans, to the elaborate care displayed in the making of bows, arrows and axes; to the difficulties overcome in hunting big game, such as tapirs, deer and tigers, without the help of dogs; to the preparation of various kinds of thread and the weaving of textiles, beautifully ornamented with patterns of colored threads; to the enormous quantity of pottery they use; how the shovels, hoes and other steel implements taken from civilized workers, have been transformed with infinite patience and labor into arrow heads, using only rude silex implements to fashion them. And, quoting from Elisée Rèclus: "Many of the colonists in Brazil called the Indians 'bichos do matto' (wild animals). The fact is that the South Americans (Indians), as representatives of the human races, even as the Romans were in the past, share with us our weakness as well as our strength."

It is interesting to notice that the memorial presented to the Minister of Agriculture, which has been extensively used in this report, was typewritten by a young full-blood Indian typist, employed in the Service for Protection of Indians.

The Evangelical Church in Brazil is under heavy obligation to establish among these Indians who live in dense intellectual and spiritual darkness an evangelical and educational work.

(c) *Religious Conditions.*—The religious conditions of the Indians vary in the proportion of their contact with the civilized peoples.

Those who are incorporated with the social life of the country have become more or less Roman Catholic; but where they live in groups, it is very clear that they observe secretly their old cults, and notwithstanding the fact that they baptize their children in the parish church, they also submit their children to rites performed by their witch doctors. The savage tribes have some forms of animistic cult. The great external ceremonies of their religion are, as usual among Indians, connected with death.

As far as mission work among them is concerned, they fall into four groups: (1) Those living among the ordinary inhabitants, "tame" Indians, some more or less under the influence of Romanism, and all of them still under the influence of fetishism; (2) Those who have been catechized by Roman Catholic missionaries; (3) Those who have been pacified by government agents, receiving some instruction and being trained in the rudiments of civilized life; (4) Those who have not yet been reached by any kind of uplifting influence, and who are generally at war with the intruders upon their lands.

To reach the first class, the usual Evangelical missionary approach is needed. The second group, especially when under the full control of the priests, in "missions," is practically out of reach of the Evangelical missionary. The third class is easily reached by any well-organized and responsible agency under rules established by the Brazilian government. The fourth class can be reached under the same condition with the proper plan.

3. *Their Relations with the Government.*

Legally the Indians in Brazil are under the protection of the national government, being by law in the same position as orphans and helpless children. The Service for the Protection of Indians, a department of the Ministry of Agriculture, was established in 1910, and General Rondon was put in charge of the new department. He was especially fit for such a position. Having, since 1890, worked on the staff of the Commission appointed by the government to construct a telegraph line through the western regions of Matto Grosso, he had been among the Indians and had learned that the only way to deal with

Indians is to love them and never do them violence even when attacked. In the address given at the opening of the exhibit at the International Exposition (1923), General Rondon reviewed his thirty-two years of work in the wilderness of West Brazil, and told how the needs of the Indians had appealed to the noble-hearted officers who were in close contact with them. In spite of prejudices and facing the opposition even of scientists who preached the wholesale destruction of the Indians as a biologically unavoidable fact, the new Department for the Protection of the Indians, with small means, has achieved a splendid record. Seventeen tribes, three of which had never been at peace with the civilized world, have been approached and are now in a friendly attitude, among them the warlike Nhambiquaras, Amkemes, and Caingangs.

The work of the Indian Service is established in nine of the twenty states of Brazil, and the amount voted for their work is 1,060,000$000.[4] Besides establishing thirty-five stations, the Indian Service has opened new roads, has cleared rivers of obstructions to make them navigable, and has brought into use machinery and motor boats.

The ideas prevailing in the administration of this department are liberal and humanitarian; the reservations belonging to the Indians are effectively defended, so far as the enforcement of the law is possible, against political interference and against disorderly agents, who thrive in regions where no law can be enforced.

The home of the chief officer of the Department has become the Indians' home in Rio. Sometimes they flock to his house, where they are nursed and entertained and receive motherly care from Mrs. Horta Barbosa. This sets a beautiful example to every worker in the Department. Sometimes individuals of a mercenary spirit are found among these, but as soon as circumstances allow they are discharged. The Department is rigid in keeping neutrality in matters religious, allowing no interference of any religious organization in the Indian lands and villages. The several Missions at work must erect their

[4] This amounts roughly to $132,500. The Brazilian unit of money is a milreis, now worth about 13 cents.

stations as near to the reservations as possible, whether the Missions be Roman Catholic or Protestant. Exception is made of the old Roman Catholic missions which were established before the organization of the Indian Service. Schools and farms, where the Indians are taught how to cultivate their own lands, have been established. Some of the government stations have electric lighting, water supply, dispensaries, etc. Some of these stations are easily reached from Rio, and every facility is furnished responsible parties who care to visit them.

But, all this work has been hindered by a lack of means and by political and sectarian opposition.

When the new Ministry of Agriculture was organized, Snr. Rodolpho Miranda appointed General Rondon as the head of the S. P. I. In a recent crisis, a special committee on Indian questions was appointed, with the secretary of the Committee on Cooperation in Brazil as the executive secretary of the committee, which developed timely activity and published an important pamphlet on the subject.

The attitude of the high officers of this department is friendly to Evangelical missions. They look for their cooperation, first to occupy just the regions where the Indians are attacked by the rubber merchants and land grabbers, and, second, to help the department to demonstrate the efficiency of good methods in dealing with this problem; showing that it is possible for the government to be neutral and not to interfere with any legitimate religious agency working among Indians. It is advisable that any Indian missionary enterprise established in Brazil to work among the Indians should at first approach the S. P. I. to get reliable information and advice, and to avoid collisions with government agents.

4. *Recent Indications of Progress.*

The curtailment of appropriations after the organization of the S. P. I., and the present financial depression, has resulted in the shrinkage of the work, just where it is most needed, in the outposts where the Indians are just coming in contact with the pioneers. The important interests already developed in the settlements where farm-

ing, schools, etc., have been set up make it necessary to save them, and here the help of Evangelical missions will be most opportune and welcome.

5. *Work Among the Indians in East Brazil.*

(a) *By the Roman Catholic Church.*—The Roman Catholic Church is proud of the history of the Jesuit Missions maintained during the Portuguese domination. But these resulted in the establishment of the Paraguayan mission with its dark record of spiritual slavery. The dilemma was: either degradation in the villages established by the church or wild life in the woods, where thousands of Indians have been hunted and killed, even recently, by the land grabbers.

The present work of the Roman Catholic Church among the Indians, for which they receive subsidies from the federal government, is as follows: Matto Grosso, Salesian mission, 51,000,$000; Araguaya, Salesian mission under Bishop Malan, 21,250,$000; Rio Negro, Salesian mission, 21,250,$000; Bahia, the center of catechetical work at Pontal do Sul, Ilheos, 17,000,$000; and Tapajos River, School for girls, maintained by "Carissima" Sisterhood, $4,250,$000.

There are other smaller missions subsidized by State governments. No definite data regarding these are available.

(b) *By the Evangelical agencies.*—(1) *The Inland South American Missionary Union* established in Bananal, Matto Grosso, the first permanent mission station among the Terenas Indians; where there is now an organized church. The Union enters no field in which the gospel is already being proclaimed. The line of advance is always on new ground. A second station has been located on the S. Lourenço River, Matto Grosso, and it is planned to advance farther with the view of occupying the very heart of Brazil.

The greatest record for results coming from persistent organized work among Indians in Brazil belongs to the I. S. A. M. U. on the splendid work in Matto Grosso. Of this work Dr. Horta Barbosa, director of the Service for the Protection of Indians, says: "A large number of

Indians attend the worship conducted by these 'padres,' and there is a certain number among these Indians who have been sincerely converted to Protestantism, as it is generally believed. The S. P. I., doing its duty, allows them absolute liberty to attend worship as they may wish, being careful that good order be maintained and being concerned that under the pretext of religion the Indians should not be exploited—this, however, these worthy missionaries never attempted to do."

Mr. Whittington, of the Union, writes: "Our Mission, the I. S. A. M. U., began work among the Terenas in the year 1913. Our church is in Bananal, the chief village on the reservation, where we have good congregations with almost 100 members and quite a number converted but not yet baptized. There is a well-organized Sunday-school and also a day school. There is special work carried on among the women, and also a meeting held each week for young people. The native Indian preachers take a large share in evangelizing the neighboring Indian villages. These preachers give their time gratis, and the church supplies the food for the journeys

"We have just touched, as yet, the fringe of the Guaycuru. These lie further afield. I am planning to start out next week on an extended trip among the villages of this tribe. My companions will be one of our Terena believers, who was a murderer, but now is a Christian; the other a Guaycuru lady witch-doctor, now a bright, happy believer.

"The I. S. A. M. U. has commenced a new work this year in the São Lourenço district among the Bororo Indians. Our plan is to have the headquarters of the Mission at Rondonopolis, purchase camp in the most thickly populated locality, right among the Indians, as well as evangelize those on the government reservation. Encouraging news is to hand of the work already started there. Two of our native young men have gone up with the missionaries to this field.

"Our Mission intends starting work in the near future among the Nhambiquaras."

(2) *The World-wide Evangelization Crusade.*—Two missionaries sent from New Zealand by the Crusade trav-

eled down from North Brazil to the Araguaya River, to open work among the Caraja Indians. The Evangelical Union of South America is ready to take up the work among the Carajas. The W. E. C. will enter another field in the Araguaya—Tocantins Basin. It has put five missionaries in Maranâs under the title "Heart of Amazonia Mission."

(3) In the Mission Magazine "South America" (Sept.-Oct., 1923), published by the Evangelical Union of South America, a request was made by Mr. Grubb, of the W. E. C., for help in copying maps and indexing information on the Amazon Basin. The note states that "there is a strong desire abroad just now to reach the Indians of the Amazon Basin." As a result of this work a splendid linguistic map of North Brazil has been published, and a paper accompanying the map gives a mass of valuable information on the field of work from the Caribbean coast down to the headwaters of the Amazon Basin in Matto Grosso and Goyaz. This is the best contribution ever made to the study of the problem of Indian Missions in Brazil.

(4) Some of the local Brazilian churches, established in fields where Indians are living, have had some contact with them, but no organized work has been established.

(5) *Brazilian churches* are interested in the Indians, and there is a widespread desire to do work among them. The Presbyterian Church has a permanent committee on Indian work. The Independent Presbyterians have received a legacy for such missions, and this fund has been increased with interests and collections. The Baptist Church is planning to establish a mission somewhere in Goyaz, and a missionary of Russian extraction desires to give himself to this work. The Baptists have recently appointed a Brazilian to work among the Indians. Plans were made to enter the field, from Bahia, in July, 1923. The Presbyterian General Assembly asked the Rev. A. Maxwell (Southern Presbyterian Mission) to make an inspection tour to Matto Grosso.[5]

[5] Extracts from his report of this tour have been given above in VI, 2 (pages 181-183).

The Episcopal Church in Brazil organized, in 1923, a missionary society in Rio Grande do Sul, to preach the gospel to the Indians who live in the southernmost state of Brazil. An appeal for funds was issued by the Board, whose honorary chairman is Bishop L. L. Kinsolving.

As historical information, it may be added that the Dutch missionaries to North Brazil in the seventeenth century had a splendid work among the Indians. The work collapsed when the Portuguese expelled the Dutch from Brazil. There are some intimations that the Huguenots in Rio, under Villegaignon, were successful in teaching the Tamoyos, their allies, the Reformed faith.

6. *The Proper Method of Approach to the Indian Problem.*

(a) *The Industrial and Economic Approach.*—From the very nature of the problem, especially considering the approach to the wild tribes or those who are still in a low social condition, it is plain that the first contacts with the Indians must be on a spiritual basis—the creation of Christian ideals to transform them from nomadic into tribes with fixed residences.

The establishment of a mission involves such a demonstration of a new life in individuals and in the social group, that it constitutes in itself the industrial and economic approach. Mr. Whittington writes: "Industrial work in most cases is advisable, but first and always the simple gospel must be presented in love. Of course elementary work will be required. A man with little patience should not attempt Indian work. From my own experience of many years' work among Indians, both in Paraguay and in Brazil, patience is a great factor necessary in the life of every worker. Workers fitted and sent by God may not be afraid to go anywhere, for their work will be a success."

To the student of missions in Africa and Australia and elsewhere among wild peoples, no new general principles need be discussed in dealing with the Indian problem in Brazil. Hohne, himself a true Christian man, as well as a scientist, says: "There is no use in erecting a chapel in the neighborhood of an Indian village and there preach

the gospel to them every day or every week, and talk to them about salvation, if we do nothing to try and save them from the misery and want from which they are now suffering. The Indians have a need of Christ, but in order that they may accept Him, we must show them that He is worth accepting."

Every form of activity in mission work among savages becomes an object lesson in Christianity, and nowhere does the thought of life as a unit, with no real discrimination between material and spiritual activities, hold truer than when a Christian lives among savages.

Unanimously every student of this problem in Brazil says that the work among Indians has to begin with the establishment of a farm, where the necessities of life can be produced in order to meet daily needs and to create the economic elements of a new social order.

(b) *The Educational Approach.*—Educational work among Indians in Brazil should aim:—(1) To develop in their minds the great Christian truths and a new conception of life; (2) To incorporate them into national life. Therefore no attempt is to be made to teach them in a foreign language. This would not be allowed by the Brazilian authorities and would meet with the repulse of the sentiment of Christian people in Brazil. No attempt should be made to create an *esprit de corps* among the Indians by creating an Indian literature to make them conscious of their native traditions, which really have not here an historical meaning, as in the case of the Andean Indians.

(c) *The Medical Approach.*—Their advance toward civilization should be scientifically directed by a highly organized prophylactic policy, to protect the mission compound and the Indians from hookworm, malaria, intestinal worms, measles, smallpox, tuberculosis, venereal diseases and others, and save the children, who die in large numbers. The mission stations should be great centers of medical activity, even exerting a large influence among the settlers around. We should be strict in establishing a thoroughly scientific system of hygiene in our mission stations.

(d) *The Social Approach.*—The specific action of

Evangelical missions among Indians on this line has to develop in two directions: (1) To help the government in the occupation of stations where the pioneers will come into conflict with the Indians. The head of this national department emphasizes, when interviewed about this problem, that any responsible organization that would be willing to help is welcome, and the S. P. I. will gladly indicate where help is urgently needed to save Indians from attack, exploitation and degradation by pioneers who enter the woods for rubber and new lands. (2) Our mission stations will help in the solution of social problems by saving the Indians from exploitation, where they have been practically enslaved by shrewd merchants and rubber extractors.

7. An Outline of a Practical Program for Each Area.

(a) *What a mission station should be.*—We quote from Mr. Maxwell's report: "The first thing is to find some central point from which a number of Indians can be reached, either by horse or canoe. I feel that this first step has been taken in part, this being one of the principal objects of the long journeys made among the different tribes mentioned above.

"The second step to be taken is to find the workers and the means to sustain them. But before presenting the need and making the call for men and women and means, we must come before the people with a definite plan. As to workers, there should be at least three for each central station, a minister, a farm director, and a doctor. These workers should be married men; for there is a great work to be done among the Indian women and children, that only women workers could do.

"The station should own a large farm, where food supplies for the Mission can be produced and also have room to locate the Indian families which will learn farm work. The farm should be large enough for the establishment of an Indian colony of considerable size, for I feel sure that, sooner or later, many would be attracted to the institution with a desire to enjoy the opportunities offered. The Mission should establish a school where the Indian children could be taught the primary grades, and later higher

studies as conditions should demand. There should be industrial work in connection with the school, where the girls could learn domestic arts, cooking, sewing and the general care of the home, and where the boys could learn housebuilding, shoemaking, etc."

(b) *Where it should be located.*—(1) The most favorable situation for a new station is in the northwestern region of Matto Grosso, near the Guapore River, and at the headwaters of the Xingu River, where the S. P. I. has recently established an outpost and would like to see a station located; and on the Araguaya River among the Carajas. There is another point near Ponta Pora, which is in the field of the I. S. A. M. U., where a station should be located as soon as possible.

No station may be located in the reservations already established by the government. The mission station should be placed as near as possible to the reservation, on property belonging to the mission. It would be well to get information, where such reservations are to be located by the government for the tribes which are now being reached, to avoid loss of money resulting from the need of relocating a mission, when the government surveyor maps out the new reservations.

(2) The S. P. I. would advise any new mission coming into the field to occupy certain regions, as Capin, Guama and Acara Rivers, north of Para, in the Amazon Valley, where a timely interposition of humane and Christian influences would supplement the Service's activities to save the Indians from imminent violence. (3) The Indians already pacified, living in villages, easily reached, are open to ordinary evangelization work, and this work should be placed under the responsibility of the churches existing in the field. (4) The national churches are now willing to do their part, but missionary education and endeavor is not well organized in Brazil. Plans should be made for a cooperative enterprise and for association with some mission Board for the purpose of entering this field.

The sub-committee on Indians of the C. B. C. has prepared a sketch, which has been presented to the churches for consideration. No definite steps have been taken for doing actual work, but it is plain that the idea of cooper-

ation in this work is taking root. Sectarianism, however, is sure to creep into the question of church membership. But dealing wisely with this matter, we should be able to bring about an association of the churches for the purpose of entering unitedly upon this work. This would also react well on the churches, giving them a broad missionary outlook over the whole field.

Where this is apt to fail is in the following: the expenditure of money and the need of competent leaders, involving, among other things, the organization of an efficient central office for administration and propaganda, would draw too much upon our actual resources or all associated churches which would take up the work. Here should come in the help of foreign mission boards to furnish the office of a central organization,—say the C. B. C.,—with men and money to organize the work, until the full responsibility of the work may be left to local forces.

The plan recommended by the Brazilian sub-committee on Indians to the national churches, in case any attempt should be made at an associated work among Indians, outside the field claimed by any church or mission, is the following:

INDIAN MISSIONS PROJECT

Brazilian Committee on Cooperation

1. The Brazilian Committee on Cooperation will undertake the work of United Missions among the Indians only as the executive of the plans of the ecclesiastical denominations and missionary assemblies which may agree upon a cooperative program.

2. Each ecclesiastical denomination will preserve or organize its own administrative organ and means of propagating the work of missions. The Brazilian Committee on Cooperation will not address itself directly to the churches or to the Boards, but to the official committees of the cooperative bodies; to those exclusively will belong the duty, without alienation of their funds or autonomy, to administer their funds and patrimony and authorize the estimated amounts designated for the common fund of "Indian Missions." The Brazilian Committee on Cooperation will render an account to the ecclesiastical and missionary

organs as to how they expended the amounts received, and will furnish data for the propagating of Indian Missions through the press, the pulpit, the Sunday Schools, and societies.

The Brazilian Committee on Cooperation through its sub-committee on "Indian Missions" will draw up the regulations for carrying on the missions and will make out an annual budget of expenses, in order to determine the proportion necessary for each cooperation to contribute.

The congregations consisting of converted Indians will remain "in partibus infidelium," under the care of the Evangelistic missionary until they voluntarily become emancipated, choosing by popular and direct vote their pastor and an ecclesiastical corporation to which they should belong.

The success of the plan, however, will depend upon constant correspondence and systematic propaganda widely distributed among the churches by denominational organs and by means of bulletins. There is a wide opportunity for cooperation in several directions in dealing with the Indian problem in Brazil. Cooperation would solve this problem very soon in two ways: (1) division of territory and economy of forces; (2) association in well equipped and manned mission stations. No slovenly methods, no half-trained men, no narrow-mindedness, no cheap equipment, and no sinful preoccupations should be allowed to stand in the way of saving one and a half millions of people, who are destined either to be sacrificed to Mammon or degraded by their contact with a metallic and un-Christian type of civilization. The forces now in operation to defend and save them are too small to cope with the situation.

VII. The Indians of Chile.

The only Indians in Chile are the Araucanians. They belong to the same stock as those who inhabited the Argentine pampas and Patagonia. They are generally divided into Phuenches and Moluches. At the present time they inhabit principally the provinces of Malleco, Cautin, Valdivia and Llanquihue, the approximate estimated number is from 50,000 to 100,000.

Their social condition is improving, owing to the efforts being made to educate them by the Anglican Mission and by the Roman Catholic Missions, especially the German Capuchin Missions. Many of the Indians are now quite on the level of their Chilean neighbors, although, of course, some are still living in very primitive conditions. Intellectually they are slower to learn than the average white children of the same age; but on the whole, they are very interested in education and are making good progress. Their reasoning powers, as might be expected, are inferior to those who have had the advantage of educated parents. Their religious condition is undergoing a more or less rapid change, owing unquestionably to the work of Christian missionaries; old superstitions are dying out and their minds are opening to the gospel message.

Their relations with the government are friendly; there are marked indications of a national trend and a very natural desire to improve their political situation. This is clearly manifested by the fact that an Indian has recently been elected to the national congress. Further south, the Indians have been exploited and turned out of their lands to a shameful extent, and naturally their relations with the government are not quite so good.

There are many indications of progress of recent years, especially as regards the interest they are taking in education. Many of our former pupils from mission schools have started small schools in their own districts, in order to help their own people, and an increasing number of the more progressive are sending their sons to the high schools in the different towns. So far as retrogression is concerned, it can easily be put down to one factor, namely, drink, which is causing deep degradation and social misery among very many Indians.

1. *Work of Various Kinds.*

While there is no direct work being done by the government among the Indians, all ordinary schools and other facilities are open to as many as care to take advantage of them.

The Roman Catholic Church is doing good work among them, especially in the districts worked by the German

Capuchin missionaries. Their work is principally educational, including industrial and agricultural training.

The only other missionary agency doing definite work among the Araucanians is the South American Missionary Society. The Araucanian Mission was started in 1895 and has at the present time three principal stations, Temuco, Cholchol and Quepe, besides many outstations. The methods of work include industrial training, educational, evangelistic and medical activities. There are somewhere between four and five hundred young people educated in the Mission schools each year, and over 3,000 patients attended the dispensaries.

2. *Method of Approach.*

The Araucanian Mission of the Anglican Church has had for many years, an industrial and agricultural school at Quepe. The boys are taught carpentry, basket-making, gardening, and also ideas of general agriculture, by government trained agricultural teachers. The girls are taught weaving, spinning, laundry work, sewing and embroidery. These all, of course, in addition to the ordinary branches of primary education.

The Mission has given very definite consideration to medical missionary work, and has maintained in Cholchol a dispensary where thousands of patients are attended to each year. For a number of years a missionary hospital was conducted at Temuco. This was closed during the war, as the doctor went home to do medical work. It has not yet been reopened, since no doctor has been found to take charge. It has been agreed, however, to reopen it soon. It is hoped to overcome the difficulties in regard to a foreign doctor practicing in Chile by moving the hospital to a country district where there are no resident doctors. The medical work has been an asset of great value among the Indians, although, of course, it does not lend itself so readily to tabulated results as other branches.

The one social problem is that of drink. Others, such as immorality, poverty and laziness, may be grouped around drink as its natural result. Where the Indians are sober, they are, generally speaking, industrious and fairly well off. Those who are given to drink are found

in all stages of poverty and degradation. It must be acknowledged, at the same time, that their social status can only be raised by a carefully prepared program which tends to help them along religious, educational and industrial lines.

This the Mission is trying to work out. It has had a certain amount of success. Progress may be readily noticed by those who were acquainted with the Indians twenty-five years ago, and who can thus appreciate changed conditions at the present day. These may be summed up as follows: A greatly increased interest in education, both for boys and girls; improved housing conditions (very many of the Indians nowadays live in nice frame houses with zinc or shingle roofs); and increased cleanliness, especially in homes presided over by girls who have had some educational advantages. It is quite common for many of these better class Indians to have a nice flower garden or orchard alongside their houses. These were quite unknown a few years ago. In addition to this may be mentioned improvement in cultivating their land and the acquirement of modern agricultural machinery. These improvements may be quite fairly set down to incentives which the younger generation have received through missionary agencies.

A spiritual incentive can only be created (1) by Christian teaching, (2) by the contemplation of Christian homes, (3) by organization which tends to give the Indians a definite interest and task in the Christian Church.

An ideal program for each district should include (1) a school, with boarding facilities, if possible; but if not, a good day school with a certain amount of industrial training; (2) religious services and Sunday-schools; (3) some form of medical work; (4) an institution for the training of native workers; (5) periodical conferences in the different districts, where as many of the converts and native workers as possible can be gathered together for mutual counsel and help.

VIII. The Indians of the Gran Chaco.

1. *Location by Tribes.*

The wild and little known country of the Gran Chaco

is distributed among the Republics of Argentina, Paraguay and Bolivia. The Rio Paraguay forms its eastern boundary, while westward it extends to the Andes. It is watered by the Bermejo, the Pilcomayo and several smaller rivers. The country is gradually opening out to civilization, and small towns are springing up on the fringes. Roads are penetrating the interior, while cattle farms and some attempts at agriculture may be found along the rivers and in the well-watered camps of more remote regions. In what may be termed the central part of the Gran Chaco, which may be broadly defined by the Rio Paraguay on the east, the completed and proposed extension to Yacuibe of the railway on the west, the 22° S. lat. the Bolivian frontier on the north, and the course of the Rio Bermejo on the south, there are found today six tribes of Indians, belonging more or less to the same cultural stage, and exhibiting similar mental and physical characteristics. These have been described or referred to under a variety of local titles, but there is no reason to reject the names given in the maps and writings of the early missionaries, viz., Tobas, Mataco, Choroti, Chunupi, Enimage and Lengua.

The Tobas occupy the lower waters, and the Matacos the upper waters, of both the Bermejo and Pilcomayo. These are the distinctive Argentine tribes. The greater mass of the Tobas are confined today to the western bank of the Rio Paraguay, and the lower parts of its two great tributaries. A few villages may, however, be found on the east side of the Pilcomayo near its mouth; and a small section of them can be met with higher up the river, just within Bolivian territory. Further to the north, under the name of Noctenes, live also a clan of Matacos. In the absence of an exact census, the Tobas may be set down at about 20,000 souls.

Thirty years ago, the Matacos were estimated at 100,000, but with the advent of civilization their numbers have sadly diminished, through disease, through punitive expeditions, and through privations arising out of modern conditions of life; so that now it would be difficult to number 30,000. They are divided into clans, of which the most important are the Vejoz (correctly Wej-wos), which

dwell on both banks of the Bermejo southward from Gran Chaco; lower down the river in the Formosa territory are the Mataco or Mataguayo; the Pelu live on the west bank of the Pilcomayo; and the country lying between the two rivers is occupied by the Tain-thele (Monteraz or foresters).

The Chorotis are a small tribe closely akin to the Mataco group, who make their home on the east bank of the Pilcomayo near the Bolivian frontier. There may be, perhaps, two thousand in all, speaking a language similar to the Mataco. They are ill-clad, stricken with disease and by other evils of civilization, and eke out a miserable existence by fishing and irregular work for the settlers.

Excepting the tiny nation of the Enimaga (not 1,000 souls) in the center (and the few Toba villages mentioned above), the Paraguayan Chaco is divided between the Chunupi on the west and the Lengua on the east; the former being kinsfolk of the Mataco group, the latter belonging to a distant ethnic and linguistic stock, who claim their descent from the Andean peoples of the northwest. These two tribes probably number twenty thousand souls. This part of the Chaco is now gradually being opened up to the influence of civilization, and in the course of a few years the same conditions will prevail there that now exist in the districts adjacent to and lying between the Rivers Bermejo and Pilcomayo, which are more particularly described in the following notes.

2. *Changing Social Conditions.*

During the last thirty years enormous strides have been made in the development of the northwestern provinces of Argentina. Side by side with the extension of the railways, the fertile valleys have been cultivated with sugar cane, and the forests have been exploited for their timber. These staple industries give employment to tens of thousands of regular and seasonal workpeople; and, as a natural result, numerous minor and mostly parasitical trades and industries have been started. Little townships have sprung up to supply the needs of the workers; land has been cultivated for vegetables and fodder; camps have been utilized for the breeding and fattening of cattle and

for the pasturing of riding and draught animals. Consequently, the tentacles of commercial, agricultural and pastoral enterprise have been thrust out further and further into the more remote regions in the search for workers and raw materials. Not only the banks of the Rivers Bermejo and Pilcomayo, but also the intervening country, have been dotted with small cattle farms and rustic plantations; and the whole country regularly visited to procure harvesters for the cane, and laborers for other industries.

These novel conditions have almost shattered the ancient fabric of Indian social life. The old chiefs, whose rule was recognized by the clans, have passed away, and there are no successors. With the advent of the settler and the consequent occupation by fencing and stocking of the land, the original inhabitants have been driven out of their natural hunting and fishing grounds and compelled to split up into small family groups. These, in order to retain some hold upon their ancestral possessions, have submitted to the foreigner and served him in whatever capacity possible. In this way, while the older members of the community continue in their old habits and customs, the younger folk of both sexes have joined themselves to the intruder and learned how to work cattle and horses, fencing and clearing, building and planting, washing and cooking, and other simple domestic arts. When occupations fail on the spot they go further afield and find all they require during the harvest time in the cane fields of Jujuy.

The breaking up of the power of the chief has been followed by a general decline in tribal rule and by domestic irregularities. The young men and women got out of hand, the former preferring to go off on their own, without thought or care for their parents or other dependents, the latter selling their virtue to the stranger and thus introducing into primitive society looseness of the marriage bond, prostitution and diseases hitherto unknown.

Nevertheless, in spite of changing conditions, the presence of the white man, the unsettledness of the young folk, the slacking of the combative and increase of the predatory and acquisitive instincts, and the smallness of

the villages and restrictive customs, something of the past primitive life remains. Among themselves, even though Spanish may be now familiar, they speak their own language and preserve their old festive and burial customs. The character of their houses and the manner of preparing their food are but slightly altered, except by few. In the season men fish and garden and the women collect wild fruits and fibre for string articles, while some have added to their stock of animals, so that now they possess small herds of goats and sheep, pigs, cattle and horses. But for the sad loosening of the family and marriage ties, domestic life in the native villages themselves reflects a good deal of the true primitive society. They have, of course, developed other tastes, such as the drinking of *mate,* the use of sugar and other commodities, and they have come to know the tastes of foreign drinks. And they have had to adjust themselves to new conditions by adopting certain changes in dress and deportment.

Contact with the white man has sharpened their wits; and their interpreters and gang-leaders know how to bargain with employers and secure the best wages and terms available. Scheming and tricks of the trade are met with counter plots, and an eye is kept open for any apparent indecision or weakness. Sights and sounds and travel have broadened their minds and caused the more enlightened to think about things far removed from their old standards of intellectual life, but the vast majority remain at the old levels of savagedom.

The veneer of civilization laid upon the Argentina aborigines is extremely thin and easily removed. They remain, for the most part, animists as of old, fearing the ghosts of the river and forests, dreading the revenge of the departed, and subject to the spells and charms of the witch-doctor. But here again the prestige is falling. As with the old chief, so with the old wizard, the powerful rulers have passed away, and the younger men have not the weight of their predecessors. Still, it must be admitted, the witch-doctor exerts a considerable influence even today; and strenuous endeavors are made to preserve ancient beliefs and practices by occasional séances to demonstrate and enforce the primitive cult; and in all

cases of sickness or mental distress to deal with them by vigorous chanting and charm-curing.

Experience and punitive expeditions have taught both settlers and aborigines needed lessons touching their mutual relationship. Many of the punishments meted out to the Indians were not deserved. Settlers by their own indiscretions and by ill-treatment of the savages brought upon themselves revenge from the ignorant people whom they had injured by acts that belong to a lower level of morality than that observed by their humbler neighbors, whose territory they had acquired.

The establishing here and there in the most populous areas, of police stations has tended to check, but not to abolish, indiscretions on the part of the settlers and private revenge on the part of the Indians. The constant movement of parties of workers to and fro accompanied by official escorts, and the increasing struggle for existence compelling them to labor for their living, have reduced to a considerable extent violent outbreaks; and the disintegration of the people into small parties makes a combined attack a remote contingency, even if a suitable leader could be found, and family jealousies and tribal feuds settled. Government officials have gained experience in dealing with the people, and the people have learned submission by hard knocks and the persuasive power of rifle bullets.

3. *Signs of Progress.*

Signs of progress or retrogression among the people may be gathered here and there from the foregoing remarks. Some progress in civilized arts and occupations has been forced upon them by their circumstances, by intermarriage at times with the lower class of settlers, by the decline of traditional customs, the diminishing of numbers, and the acquisition of property, on the one hand, and of vices on the other. These are the outstanding indications in these directions.

IX. The Indians of the Argentine.

1. *The Policy of the Government.*

What work, it may be asked, is being done by the gov-

ernment for the amelioration of the lot of these Indians? What schools are being opened for the training of the young? What institutions are being founded for the teaching of trades to both sexes, so that the rising generation may become full citizens? What efforts are being made to preserve the health of those who are recognized by employers of labor as an extremely valuable asset to the nation? It must be acknowledged that official help is practically *nil,* and even theoretical interest at a low ebb. One looks in vain for the government schoolmaster, medical officer, agricultural instructor, or general controller. Some years ago, a missionary came across an important official of the government taking census of the Indians in the Formosa territory. He had little faith in direct missionary work and considered that such grants and concessions as had been made to the missionaries, had not yielded adequate returns. He believed in the gospel of civilization. What this gospel may be is not quite clear, but it is singularly lacking in fruitfulness, unless the Dead Sea fruits of rank indifference, utter neglect and unconsidered control may be reckoned as productivity. No systematic attempt has been made to reserve or develop the race. The only rule is that of checking any misdemeanor; active help seems wholly lacking. Excepting one or two small grants of land ceded to individual chieftains, nothing has been set apart in the nature of territorial reservations. Moreover, no official recognition or encouragement is given to any agency that aime at the temporal welfare or eternal salvation of the race.

2. *The Work of the Roman Catholic Church.*

In the days gone by, the Roman Church sent out missionaries from Tarija and Oran into the wilder regions adjacent to both the Pilcomayo and Bermejo, and established several stations; but these have long since been vacated. The fires of missionary zeal have burned very low. A Franciscan Mission, mostly to the Tobas, still exists on the lower stretches of the Bermejo, and a few Salesian Fathers are at work in Formosa; but their influence is both local and insignificant. No real attempt

is being made to establish friendly relations with the more civilized groups.

For many years Mr. Linton has been working, particularly among the civilized and semi-civilized Chiriguanos employed on the sugar estates of Jujuy. During the last few years he has extended his influence into Bolivia itself, where, at Patapeti, he has established schools and conducts Christian services.

3. *The Work of the South American Missionary Society.*

It is admitted by all competent observers that the only agency that has really attempted seriously to grapple with the question of the temporal and spiritual welfare of the wild Chaco tribes is the South American Missionary Society. The original work was started some thirty-five years ago among the Lenguas, and it has gradually been extended to the other tribes of the Paraguayan Chaco, the Lengua Christians proving themselves valuable assistants in the work of extension. In 1911, experienced missionaries were selected and sent to Northern Argentina to study the conditions prevailing, in order to complete a line of stations across the whole region from the banks of the Rio Paraguay to the foothills of the Andes. During the next three years itinerant journeys were undertaken and probable sites for stations were selected. The various tribes were visited and identified, their distribution noted and a working knowledge of the languages acquired. Friendly relations having been established, reports were sent home, together with an appeal for sixteen workers, but the war prevented the realization of any well-considered plan for linking up all these mission posts by the occupation of strategic points, suitable for evangelizing the various peoples, yet sufficiently connected with each other for mutual help in time of need. All that could be done under the circumstances was to hold the western position; and to try and keep in touch with the peoples already influenced. Land was secured, and at the close of the fateful year 1914 the Mataco Mission was started on the eastern bank of the Rio Bermejo. The policy of this Mission may throw some light on the best method of approach to the Indian problem.

4. *The Indian Policy of this Society.*

It may seem gratuitous, perhaps, to remark that the two first essentials of successful missionary enterprise are residence among the people, and the acquisition of their language. The missionary must identify himself with the people, adapting himself and his message to the existing circumstances and general mode of life of the people.

During six months of the year many of the Indians may be found in civilized surroundings at work in the cane-fields or in the forest. The missionary can live in comfortable quarters and visit these workers, and, as many of them know Spanish, he can talk with them freely in their rough shanties when the day's work is done. But to the Indian mind this savors of patronage, and the missionary remains an outsider, although a friendly one; he never becomes truly identified with the tribe.

Permanent centers of work must be established in places where the natives can feel at home, and where they are free to invite or receive visits from their friends. Here can be established the schools and workshops, the church and the dispensary, and all the other accessories of a full station life, the home of the missionary from which he can sally forth on visitations to other districts, and the home of his converts (actual or prospective), to which they can return from their labors or travels. Once the Indians begin to feel that the missionaries and the mission station, with all that it contains, belong to them, real work commences. The fundamental desire for possession blends with other impulses and leads them to adopt ways of life and modes of thought hitherto unknown. They are prepared to believe the missionary's message or to adopt his ideas, because he is owned by them, or he owns them. He has constituted himself a member of the tribe, and is, in consequence, trusted and obeyed. At first the missionary is adopted by a few families, who naturally are inclined to guard their property with rather jealous care and to resent others sharing in their possessions, until the more comprehensive idea of the tribe and nation is inculcated.

For reaching the primitive folk of the Chaco the estab-

lishing of a cattle farm is an essential adjunct to the station. A farm gives work to a few men and women and pays its own way, and forms a splendid training ground for the young of both sexes. The working of a farm brings into play practically all the industries that can be profitably taught to a rural population; and, although no great number receives regular employment, there are ample opportunities for all to gain knowledge and practice of useful occupations, thus fitting them to obtain a livelihood among the squatters.

A purely evangelical mission only scratches the surface. The inculcation of industry and the definite training of the people for various trades may not give quick results, but it ploughs deep and eventually produces abundance of fruit. A mission supplied with men capable of teaching trades, business ways and simple agriculture, as well as spiritual truths, stands every chance of ultimate success.

Elementary education is essential, the simple subjects of writing, reading, counting and singing being taught in the language of the people and in Spanish. The children pass naturally from the school to the workshop, where they can put into practice what they have learned. In poor districts it is often necessary to give out small portions of food and clothing to the children. Adults going away for work may be induced to leave their children behind for education, if a certain amount of food and clothing is provided. The singing of the scholars is an important factor in conducting the recitative and sung parts of the religious services.

The medical man gains prestige by going steadily ahead, not worrying about the witch-doctor or the magical beliefs of the people. He must use tact and common sense, until he has completely won the confidence of the people in general, who will then flock to him for all sicknesses, great and small. At first, the missionary doctor's ministrations will be supplemented by the charming of the native practitioner. The former relieves the bodily symptoms, the latter soothes the spiritual ailments. The witch-doctor himself being an intelligent man, will be one of the first to seek medical aid in time of personal need.

The land originally occupied by the Matacos and other Indians of the Argentine Chaco, has, for the most part, been sold to private owners and occupied by them or by their agents; so that today the Indians are very much like sheep without a shepherd, scattered and harassed, without any certain dwelling place. At Bermejo an experiment was tried. The land was divided into lots (100 x 200 metres), each family being presented with a plot which was large enough for a house and garden. A home was thus made secure against intrusion, provided that the three simple rules of the Mission were kept, viz., (1) respect for a neighbor's property, (2) cessation of drunken feasts, (3) no sale of daughters to squatters for immoral purposes. The plan has met with good success. Visitors from all parts call at the settlement, stay for a time and, in many cases, prefer requests for land tenure on the estate.

The general attitude of the white settlers of Argentina is not one of kind consideration to the subdued aborigines, but rather that of harshness and disdain, arising partly out of fear, and partly out of aversion. The Indians respect only those who treat them fairly; and, while they may shrink from those who abuse and unjustly treat them, and, in their extreme poverty, may even cringe before the wealthy, they nevertheless cherish feelings of animosity against the stranger dwelling in their land. Nevertheless, not only are business relations maintained between the two peoples, but even concubinage exists. The children resulting from the union are frequently registered as citizens. It is only natural that many of these children renounce their mother's people and scorn to be called a Mataco. If the Indian race is to be saved eventually, intermarriage with the settlers (many of whom have Indian blood) seems, from a social point of view, inevitable. The Indian women appreciate the attentions of the squatters, and not infrequently solicit sexual intercourse, which has a corresponding ill effect on the native family life. To raise the standard of marriage among the Indians is no easy task, owing more particularly to the low level of morality maintained by the foreign settlers. Desire for food and clothes and freedom from irksome duties, added

to strong sexual desires, are probably the governing motives which lead the young girl and attractive wife astray. Consequently, if congenial surroundings can be secured, accompanied by regular and well-paid employment of the men-folk, with the acquisition, perhaps, of a few animals and some property, the women might be content to remain at home, and the men would cease to be jealous of their wives. If conjugal fidelity could be maintained, drink banished, regular employment secured, a suitable home and garden owned, and their lives ruled by the principles of Christianity, the Indians of the Chaco might yet become a happy and useful people and a power in the state.

How can the missionary create a spiritual incentive? How can he uplift the mind of the savage, downtrodden by the invader, abused and exploited, insecure in his dwelling, molested in his old occupations and beliefs, suffering and struggling in the unequal race for food and clothing—how can he raise such a man to think on spiritual things? Chiefly by the force of example of a Christlike life. The missionary must imitate his Master. The Christ worshiped by the Indians can only be the Christ which the servant has portrayed by his own daily life. By a thousand little kindnesses, by help in sickness and trouble, by constant sympathy in all that concerns the daily needs and experiences, by giving proof of his friendship and disinterestedness, by the tender love of a consecrated life, the missionary becomes the trusted friend and beloved leader.

When this relation has been fully established, the natives will do things for their friend, because he wants them done. They will be prepared to protect him, to suffer for him, to supply him with material necessities, to grieve for his absence, and cheerfully to seek his company. He can then begin to teach them the great truths of the Bible and to unfold to their sympathetic vision the love of the Eternal Father.

Very little is gained and often loss is sustained by tirades against native beliefs and by wholesale condemnation of old customs. Primitive folk do not like to change their ways. In many primitive languages there exists an

habitual tense-form to the verbs, which is abundant proof of their veneration for the ancient, the conventional, that which has always been. The appeal to the Bible as the ancient record of God's dealings with our ancestors and of His law communicated to them is of supreme importance. Age is respected, and the advice of the old man receives marked attention. The gospel is old, but bears a remarkably vigorous flower; and, if its seeds are wisely scattered, it will grow in such profusion that the weeds of superstition and the evils of degenerate customs will eventually succumb; but the way to this desired end is one of patience and love.

Regular service with its liturgical forms of prayer, praise and confession, the atmosphere of a reverently conducted worship, the style of a church building and the tones of the preacher can all be used as helps to the creation of a spiritual incentive. It must, perforce, be gradual, line upon line, here a little and there a little; but just as constant dripping wears away stones, so the outward acts of worship and the use of words in prayer and song constantly repeated take root in the natives' hearts and minds and eventually produce fruit.

X. In Conclusion.

The conclusion to be drawn from these studies on the field and from correspondence with missionary workers in this country and in South America, whose work does not appear in these particular documents, is that an active program should at once be instituted to meet this great need. So far as the field is concerned, two or three propositions have to be considered: one, the suggestion of an experienced missionary, that there should be a central organization from which missionary activities should go out to the major Indian tribes and peoples; another idea is to stimulate a large number of enterprises to be carried forward by each of the Boards operating in South America or by the creation of new Boards, more or less related to each other; a third idea would be to establish six or eight organized efforts, each more or less connected with one of the republics of South America, in order to take advantage of the national laws relating to the approach to

these peoples. Your Commission leans to the last mentioned program, with the understanding that these six or eight different movements shall be correlated, both on the field and in the homeland, so that they shall each share in the available information concerning methods of overcoming the difficulties, successes, etc. There would then be a certain interchange of competence on the field and a relationship at home, which might leave each group independent and yet keep it entirely informed as to the work of the others.

Language study would be among the early necessities in any approach to these peoples. Translation work should be carried forward and the Scriptures should be made available, wherever their dialect or language forms would be for the advantage of tribal groups, large or small. The question, however, has been raised whether it is worth while to attempt to translate the Scriptures into every Indian dialect or whether the Spanish or Portuguese versions shall be used, since the governments are encouraging the Indians to make use of their national tongue. Diglots might be prepared, with the native language and one of the major languages used in the government of the region. School books should be similarly planned in two languages. The methods being studied for the continent of Africa could well be applied to these needs in South America. Basic texts should be prepared, illustrations procured, and translations more or less uniform made, so that, except for the rendering into the particular tongue needed, the textbook, the book on hygiene, the inspirational publications, could each get the benefit of the best work done on any one of them by those who shall have discovered the best approach to the minds of these people. There is a certain similarity in the habits of primitive peoples which, while it might not lend itself to uniformity, would make a mutual service of this kind very helpful.

There should be in the homeland frequent meetings of those Boards and Societies whose workers are carrying forward this plan, so that the victories in one field could be communicated to the whole supporting public at home, in order to create an increased intelligent interest and en-

thusiasm. The framework of such an organization at home has been created, but it needs a considerable movement on the field to sustain and develop a vital interest.

Evangelists should go with every group, men in whose heart is a love for these poor children of the Heavenly Father. There are such in South America today who are filled with the spirit of devotion and believe in the power of the living gospel to awaken and enrich these neglected souls. A system of elementary schools in each region should be at once developed on carefully studied plans, with modifications where local conditions require, but, on the whole, each patterned after the other and based on the best pedagogical wisdom available. Each group should have a corps of physicians, enough to have central hospitals, not necessarily costly, but capable of caring for the ordinary cases of emergency and need; and other physicians who could travel at large among the people, and nurses who could teach a simple hygiene. Institutions of higher medicine and higher education would necessarily follow. In each group there should be well-informed agriculturists and industrialists who could take the simple methods and arts of the people and bring them to a more remunerative and life-sustaining standard. It would not require too much imagination to think of sending out, within the next two or three years, at least one hundred new workers.

It is doubtful whether it would be wise to have one common central administrative center and head; but provision should be made for frequent intercourse and conference between several administrative centers.

All of this would bring into activity, naturally, an awakened interest in the homeland, which would lead to spreading abroad among the churches and Christian people of the United States a knowledge of these tribes, their habitat, their customs, their superstitions, their improvement and their growth in Christian vitality and organization—people who should not be in their deplorable position at the present time when the name Indian, and especially South American Indian, simply means unplumbed ignorance. Now is the time for opportunity. As a certain veteran missionary worker has recently said:

"The future of these untouched heathen tribes is now at stake. Either they can be won to a large extent for Christ and be enabled to take their place as citizens of the world, or else they will be exterminated as soon as the wave of settlement, speculation and commercial greed overwhelms them."

DISCUSSION OF THE REPORT

I. Presentation of the Report by Rev. Paul Penzotti, *The American Bible Society, Buenos Aires.*

The word "Indian," meaning always the dialect-speaking Indian, is applied to two different groups: the absolute savages and the half-civilized Indians. We have no very accurate knowledge regarding either.

Two forcible impressions are made upon the mind of the reader of this illuminating report about the Indians: first, the long standing neglect of the Indians by missionary organizations; and, second, the fresh interest that has sprung up in the whole Indian problem through the study of the work of Grubb in the Paraguayan Chaco, of Legters in Mexico and Gautemala, of Payne at Puno and of the Evangelical Union of South America at Cuzco and elsewhere.

The Indian work has made little progress for a variety of reasons. It may well be said that missionary energy has been necessarily devoted to more obvious and immediate tasks. Moreover, missionary work among the Indians involves peculiar hardships and demands workers of a special type. Enough has been done to make it certain that results will be sure, if the work is coordinated, continuous and in accordance with the habits and ideas of the Indians themselves.

The review made in the report indicates the meager work that has been achieved and this mainly with the Indians round about the cities or not far away from them. There is great need of missionaries who will go into the far interior. The Roman Catholic Church does little today for the Indians outside of the cities, but the Protestants do even less. Venezuela and Colombia report no work done, Peru and Ecuador very little. In Brazil the various attempts at Evangelical work for Indians have been sporadic and uncoordinated. It is evident that some organization must be created which can stay by the task and develop a wise policy of procedure with the Indians. Brazil, under the leadership of Col. Rondon, developed, in 1910, a "Service of Protection," of which Dr. Barbosa, the inspector, will speak. The Brazilian government is friendly and seems willing to spend a good deal of money on behalf of its Indian subjects. Its chief

difficulty is to find men to hold office actuated by right motives who will serve sacrificially.

As to the character of the work to be undertaken for the Indians, one can say that it should be much the same as in all parts of the world. Evangelism is of primary importance and yields a ready response. Elementary education is a crying need. In many places today, especially in Peru, the Indians are asking for schools and show a willingness to help in supporting them. Industrial training gives good results and, of course, medical work is greatly needed. While Indian populations are steadily identifying themselves with the people of each country in which they live, the process of citizenship is extremely slow, and for a long time it will be necessary to deal with the Indians in communities and by themselves.

It is evident that some form of coordinated work should be undertaken for the Indians. It must be made possible for all Boards and societies operating in South America, as well as for the national churches, to get together in some definite way. The best thinking of a special committee seems to suggest that seven or eight committees be organized, one in each natural area of South America, cooperating together, yet sufficiently independent so that the committee in each area may operate in accordance with the governmental laws in its locality. These are fairly one in spirit but differ considerably in detail. Under some such comprehensive organization the work among the Indians can be placed on a permanent and satisfactory basis.

II. The Indian Character.

Mrs. Mary W. Roe, of Colony, Oklahoma, declared that when one pushes back the impenetrable veil that surrounds the Indian and sees his soul he realizes his great possibilities. Indians need to be reached in individual groups, in friendly ways. The Indian is hard to reach, yet he makes a strong appeal to the Christian Church, by reason of his strong qualities. The Indian has fine mental powers when these are conserved and developed. He has plenty of moral tenacity and stability. He has become physically adapted to meet the stern requirements of his habitat and can live and prosper where white people would suffer and probably die. When he once accepts the gospel he enters into its spirit, serves cheerfully and desires to propagate it. There is no question that the Indian makes a fine citizen and a good Christian, when he has a chance.

Indians usually live in little groups and must be reached in groups. These groups are formed often by the accidents of boundary lines and even more by dialectical differences. Every country in South America, except Uruguay, has its Indian problem. Few of them are dealing with the Indian in any well considered way. It is vitally necessary that the Christian churches take hold of this task.

The idea of some organization which can coordinate and unify the work among the various Indian groups is highly commendable. Of one possible center it seems worth while to speak. At the head of steamboat navigation on the Amazon, twenty-three hundred miles from its mouth, near the borders of Peru and Ecuador, is Iquitos, only thirteen hundred miles from Lima. Ocean-going boats are said to dock at her wharves; men of many nations mingle in the streets. Indians of the altos and montaña, on the one hand, and of the jungle, on the other, are within easy reach of this city. Five thousand miles of waterway open up the forests in every direction. For Indian work on the upper Amazon it seems one of the most strategic unoccupied points in the world. Could not a strong center of evangelistic, educational, medical and social work be established at Iquitos with launches operating up the rivers? Some day it will be a good-sized city easily reached.

The Rev. Henry Roe Cloud, a well educated, pure-blood Indian, has recently declared that his people are growing and developing, not declining. They have an ever larger future with which it is the duty of the Christian Church in America to reckon.

Miss Edith M. Dabb, of the National Board of Young Women's Christian Associations of U. S. A., declared that the Congress would go far if it could create an organization which would pass along to those beginning work among the Indians the experience of their predecessors. Indians in the United States and probably in South America have gained much of their general estimate of white people from an inferior class. It has always been difficult to find wise and friendly government officials to work with Indians, and even good missionaries. Hence the Indians have a relatively low idea of white civilization. The customary indifference of the white people, with whom they come in contact, for them and for their race creates many difficulties.

In spite of all kinds of difficulties there are increasing numbers of Christian Indians. The educated Indians desire homes, means of education for their children and good

churches with an intelligent ministry. They are naturally generous and ready for all kinds of Christian service. Indian women have very great influence in the communities. They should be given more specific attention. Work among the young people, too, is full of reward. It is the universal experience of those who seriously work for the Indian that no work is more hopeful or satisfying.

This Indian work everywhere has suffered from sheer neglect. It is time that not only our North American and European churches, but also the national churches of South America should enter this field.

III. Indian Work in Brazil.

Dr. Horta Ruy Barbosa, Inspector of Indian Work in Brazil, stated that he had been sent officially by the Brazilian government to the Congress to relate what that government was trying to do for the Indians, and to find out the projects in which the United States and other nations had the most faith. As protector of Indian interests, he was under the Department of Agriculture. The Brazilian Government faced two problems which it was trying to solve: (1) the protection of the Indian in life, land, family relations, etc., aiming to give him a proper chance in life, and acting as a sort of friendly police; (2) the training of the Indian in public spirit, character and all that makes for citizenship. This latter training is true religious work, although the government refuses to take any official attitude toward any religion. It wishes to protect the Indian in living his own life, not to force upon him any particular religious work done by organizations. These are very welcome. When the Evangelical bodies get ready to organize a well thought out scheme for reaching the Indians of Brazil, the government will be found quite thoroughly in sympathy with their plans.

Dr. Egbert W. Smith, of the Presbyterian Church in the U. S., at Nashville, Tenn., issued a challenge in the name of the East Brazil Mission and of the Executive Committee for Foreign Missions. He said that Dr. Maxwell had been sent, several years ago, to explore Indian conditions in Brazil, and that he had now been definitely set apart for pioneer work. One man, however, or even one family, is too little for effective work. Any promising enterprise should be cooperative. There should be at least three families, an agricultural worker, a medical man and an evangelist. The Presbyterian Board South has raised $5,000 for the equip-

ment of this new mission, and expects to carry one-third of the enterprise. It invites the cooperation of other Boards.

IV. The Indians of Panama and Colombia.

The *Rev. W. F. Jordan,* of the American Bible Society at the Canal Zone, regarded the Indians of South America as the greatest unevangelized problem of today. He had traveled widely and seen much of them. In Panama are very primitive tribes, Guaranis. Half a century ago they were pure, semi-nomadic savages in a very pitiable state, with no houses nor clothing. Whenever an Indian dreamed, he had to change his abiding place; hence there was no such thing as a permanent home.

One man was converted. He determined to work among these Guaranis. After studying a little medicine, he settled down among them. In the course of seven years he mastered their language, made a vocabulary and grammar and translated the Gospel of Matthew. On a recent visit the speaker found a regenerated society, three hundred able to read, homes with floors and separate rooms, some houses of two stories. There were seven candidates for the ministry. Quite speedily a true work of evangelization will surely develop among these Indians.

The *Rev. John L. Jarrett,* of Cartagena, Colombia, said that although forty per cent. of the population in Colombia are called Indians, only three per cent. are of pure blood. Those of Indian descent who speak Spanish are invariably classed as nationals. The pure-blooded Indians are in a semi-savage state.

The Indians to be dealt with in Northern South America are of two kinds, those who live in the mountain ranges, who can be readily evangelized through the proper strengthening and steady support of the missions already organized for them, and the savage Indians of the forests and lowlands of the Amazon, among whom any kind of work is exceedingly difficult and of a pioneering character. Roman Catholic missionaries testify to the disappointments and difficulties of the work for this class of Indians. Practically nothing has been achieved among them. In spite of these conditions, however, it is perfectly evident that the Evangelical churches are bound to bring the gospel to the Indian of every class.

Rev. W. E. Reed, of Ecuador, urged that every missionary to the Indians take pains to read the famous diary of David Brainerd, the early missionary to the Indians. His methods are very suggestive to the pioneer of today. He suffered

great hardships, but so must anyone who goes among the savages, particularly one who pioneers among the head-hunters of Amazonian Peru.

V. The Indians of Peru.

Rev. John Ritchie, of Lima, being asked to speak in detail of the work of the Evangelical Union of South America at the Hacienda Urco, near Cuzco, Peru, began by expressing the conviction that the discussion so far had ignored the enormous difficulties involved in work for Indians living at great altitudes. One congregation of the Evangelical Union is at Morococha, at a fifteen thousand foot level. One who goes from sea level to that altitude is unable either to run or to shout.

The farm at Urco, developed by Mr. Payne, the missionary in charge, is some twenty square miles in area, at a strategic center for reaching Quechua Indians of the mountains and of the forests. On this farm is a school, an orphanage and an infirmary. Mr. Payne seeks to improve the agricultural methods of the Indian. He has introduced such implements as the hand thresher, the steel plow, the disc harrow, and the cream separator. Their use on the farm has led to such a demand for them by the small farmers that the Peruvian government arranged to put this machinery on sale in Cuzco. Tractors and other machinery beyond the capacity of the Indian have not been introduced. Mr. Payne has also been interested in better crops; Red Fife and Marquis wheat was introduced, acclimatized and then sold extensively through the mountain country for seed. He was also interested in improving stock. Breeding rams of good pedigree were introduced, greatly improving in quality the output of the wool. So pedigreed pigs and bulls have been introduced. The Peruvian government in many ways recognizes the value of the work that is being done.

One of the greatest achievements of the farm has been the improvement of corn. By the introduction of California corn, and by crossing it with the Cuzco corn, a vastly improved South American type has been produced. Mr. Payne has also educated the Indians to distinguish between good, better and best in their output. He also replaced the old drinking fiesta, at the end of the crop season, by an immensely popular harvest home festival and show.

Services are conducted on the farm and in the surrounding country, both in Quechua and in Spanish. Work of a directly evangelistic type has recently been begun by the

Union with Sicuani as a center. A number of congregations of Indians are now under the care of the Union in this central sierra. The speaker, in closing, mentioned the fairly recent enterprise of Mr. Roger Winans, of the Church of the Nazarene, who is laying the basis of a mission among the head-hunting Aguaruna savages of northern Peru.

VI. The Indians of Bolivia.

Rev. J. E. Washburn, of La Paz, spoke of the Aymará Indians, who live around the edge of towns, in communities, and are very readily reached. He declared that they lived simple but even lives. The Quechuas, who are in many ways their superiors, live here and there, greatly scattered, being servants to the soil yet in no sense slaves. The life of all Indians seems to be rather sad and hard, yet they get much out of life. Experience seems to show that in order to get at them fully the Christian Church must create farm homes and communities.

VII. The Indians of British Guiana.

The *Rev. Ralph White,* of Buenos Aires, stated that in past years he had lived in close connection with the Indians of British Guiana, especially the Arawaks. British Guiana is a fairly well occupied field. Anglicans, Wesleyans, Lutherans and British Congregationalists, as well as Romanists, are at work there. The Lutheran Church at Berbice, organized in 1843, does much work among the Indians of the interior. The government is quite friendly toward this missionary work. The best results come from the education of children. When they become accustomed to read and pray and confess their faith, they become walking evangelists without knowing it.

VIII. The Indians of the Chaco.

Mr. E. C. Knight, of Buenos Aires, declared that the work for Indians offered one of the great opportunities of today. His experience had been in connection with the work of Mr. Grubb and others through the South American Missionary Society in the Chaco. This has been developing for many years. In the early days Mr. Grubb asked the Paraguayan government for help. When the President said that all work for the Indians was done by the army, Mr. Grubb asked to be made an officer, and was appointed colonel. He bought a section of land and developed a mission, later on establishing a chain of stations. On the map of Paraguay this terri-

tory is marked, "Control of Evangelical Missionaries." The work is now so well established that Mr. Grubb, in a recent letter, announces that the property is to be transferred, soon, to the Indians themselves, because they have reached such a degree of education and social development as to be reliable. This is good evidence that Indian work has solid possibilities.

IX. Closing Remarks.

Rev. Odilon Moraes, Chairman of the Indian Committee of the Committee on Cooperation in Brazil, said, in closing, that work for the Indians has clearly been neglected. The situation constitutes an earnest challenge to the Christian forces at work in South America. Some estimate that there are ten millions of Indians on the continent, but that which is being done either by governments or by churches of every type affects only a few of these.

No church will properly support this difficult work, if its efforts are useless, but enough has been achieved to prove that Indian work will give great results. The Indians readily assimilate religious teachings, they develop moral capacity, they are able and willing to work. Denio, in his work on Brazil, credits the savage Indian with certain virtues not found in the same degree among civilized men. Among these he mentions the disposition to help the sick and weak, respect of property, fidelity to contracts and to treaties with conquerors, and tenderness to one another. Such qualities guarantee that the Indian heart will open to civilizing and Christian influences.

How this work can be done in better fashion is the question. It demands workers with an unusual spirit of sacrifice, married men, of three classes, ministers, doctors and farmers. Workers with the Indian women should, however, surely be included. This work is clearly cooperative. It should include the national churches. How to organize it has been already suggested. Done in the spirit of the Master, it will yield large results.

THE FINDINGS

1. The Congress is impressed with the work being done by some of the Governments, notably that of Brazil, for the economic and social welfare of the indigenous races. It feels strongly, however, the urgency of auxiliary work by Evangelical agencies for the Indians, with a view to training them to become self-supporting and self-respecting citizens of their countries, and in order that they may share with their fellowmen the full blessings of Christianity.

2. The Congress recommends that the Regional Committees on Cooperation appoint Indian Sub-committees which will work in close cooperation with the Committee on Cooperation in Latin America and with the Indian Commission which was recently organized in the United States.

3. The Congress recommends that mission centres for work among the uncivilized Indians should be established at points to be determined as suitable by the Regional Committees, and that these centres should be adequately equipped for extending their service into the surrounding territory.

4. The Congress would recommend that missionaries to the Indians, in the interests of understanding their problems as well as of winning their confidence and of being able to effectively express the Christian message,

(a) Should acquire the native vernacular as well as the national language;

(b) Where permitted by law, should live among the people;

(c) Should bear in mind that while industrial, medical, agricultural, educational and social work are urgently necessary, the Indians' fundamental problems will never be permanently solved except through a vital faith in Christ.

5. The Congress would recommend that missionaries to the Indians give special attention to raising up from amongst the converts a native ministry.

6. The Congress would place upon the heart of the national churches the burden of responsibility for Christian work on behalf of the Indian races, and would urge that they seek in this service an outlet for the consecrated activities of their young people.

THE REPORT OF COMMISSION THREE ON EDUCATION

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EDUCATION

I. Introduction

The educational traditions of South America are at once very ancient and quite modern. They were transplanted four hundred years ago from Latin Europe by the priests who accompanied the Portuguese and Spanish conquerors and settlers. Their schools were aristocratic in membership and ecclesiastical in character, aiming to train leaders who should be loyal to the mother countries and to the Roman Church. The first still active "university" to be founded in the western hemisphere was that of San Marcos at Lima, Peru, in 1551, eighty-five years before Harvard University was established at Cambridge, Mass. Twelve of these institutions were founded during the colonial period ending with the eighteenth century. The process still continues. The University of Santiago de Chile was founded in 1842. The National University of La Plata in Argentina, founded in 1890 and opened in 1905, is the most recent important South American university.

These ancient universities have today passed, with one exception, into the control of their various states. Others have been founded by the Roman Church which are still under monastic authority, but like Evangelical institutions, are a part of the equipment of the Roman Church for perpetuating and directing its work. While the older universities and their preparatory schools support the current educational policy of each state, they tend to perpetuate certain traditions which have come from their own past. One is an over-valuation of the brilliant, literary, professional type of education which presupposes leisure, security and social distinction. Another is that a thorough education is for those of superior ability, the leaders of state and society, not for the average youth or for the

masses. A third tradition, the most harmful of all, is that religion offers no essential foundation for thought and conduct. Consequently, the average thoughtful, aspiring and even earnest student, like the average national leader in South America, is indifferent to religion or else hostile. This is preeminently true in the state institutions.

On the other hand, the educational programs of the South American states are active and professedly modern. Along some professional lines they are fully abreast of the best modern procedure. Along all lines they are rapidly developing schemes of publicly controlled education which, shaped to fit the special needs of Latin American peoples, will embody the best ideals of the world's educators.

The Roman Church in South America, as will be seen below, is indefatigable in promoting the education in which it believes. Its plans, however, being primarily those of the teaching orders, chiefly emphasize a religious life which blindly serves the Church and a knowledge of much which is out of date. The educational program of the Roman Church at best contributes little to the development of a new, virile body politic characterized by true democracy, by a public conscience underlain by the sanctions of religion and by a frank recognition of the general welfare.

By reason of these conditions the Evangelical forces at work in South America are confronted with a serious demand for education of the type in which they believe. In each country the leaders are highly cultured; the masses are illiterate. While the strong and progressive administrators, as will be noted in the reports which follow, are giving increasing attention to primary education, their plans, because of the very immensity of the need, are only partially under way. Moreover, in each country the school is a social agency of the first importance. To fail to make use of this agency would be to turn away from the most promising factor in promoting the ideals and principles which underlie fine living and sound thinking. A third important reason is the real need for a type of education which recognizes religion and lays a sure foundation for public morality and for real democracy.

The comprehensive report on Education issued by Commission III of the Latin American Congress of 1916, at Panama, remains an adequate review of South American educational history up to that date and a correspondingly complete and accurate statement of the general status of educational conditions: organization, policies and programs. During the eight years which have elapsed, many changes have taken place in both public and private educational procedure. It is the principal purpose of the report which follows to indicate these changes and their bearing on the program which may wisely be undertaken by Evangelical educators during the coming decade.

II. The Existing Situation in Each State.

1. *Facts of General Prevalence.*

The South American states differ widely in their educational efficiency judged by modern standards. Argentina, Brazil, Chile and Uruguay far excel the other republics in resources and hence in development. The conditions with which the states deal are not the same, yet there is a general similarity in organization, method and viewpoint which lends itself to summary. In each republic the state is in centralized control of public education in all its branches. The public at large has no voice in educational matters, except as it may elect a congressman pledged to bring about certain reforms. The formation of school programs, the choice of school boards and the appointment of teachers is the duty of the government.

The educational program for each nation provides four general types of instruction: primary, secondary and cultural or professional. Primary instruction (*La Escuela Primaria*) under the best auspices consists of a six-grade course of study which a pupil is expected to complete in as many years. In Argentina the pupils are in school three and a half hours each day, six days a week. The teachers are mainly women. Kindergarten training, where provided, precedes the first primary year. Secondary instruction covers a four or five year course of study. In the more advanced republics these schools are of three types: (1) those which aim to prepare the student for university training (*Colegio Nacional*); (2) those which

give normal training (*La Escuela Normal*); and (3) those which give commercial instruction (*Escuela Superior de Comercio*). In general the primary and secondary courses are the equivalent of a North American course in a graded school and in the first three years of a well organized high school, while in subjects the colegios or liceos sometimes go beyond a North American high school curriculum by one or two years.

Cultural, professional and technical instruction is given by the universities, a few of which are provincial, while a small group are controlled by the Roman Church. Nearly every university offers courses in philosophy and the arts, law and medicine, their length varying from two to six or more years, according to the end in view. In Argentina the degree of doctor of philosophy may, in general, be attained by four years of study, that of doctor of medicine by a six years' course, that of doctor of law by seven years, five of which qualify a student for legal practice. The universities in Argentina are likewise providing advanced instruction in engineering, industrial, mechanical and civil, with a five or six years' course in each branch. The medical faculty at Buenos Aires offers a five years' course in pharmacy. Departments of economics, agriculture and education are being organized, but are as yet in the earlier stages of development in most of the countries. The great bulk of university training is still for the so-called learned professions. A non-professional education purely cultural or purely vocational is not as yet popular in South America among those who can afford an education.

The quality of professional education in South America is excellent. The number of years demanded for a degree permits the inclusion of some of the cultural studies which in North America are covered by a college course. The degree of doctor of philosophy seems to be secured with far greater ease than in North America. The corresponding degrees in medicine, law and engineering represent very high standards of attainment.

The great problem of each South American state today under the rapid changes in the conditions of its political, social and industrial life is to bridge the gulf which yawns

between the hereditary ruling class, which is highly educated, very able, yet relatively small in numbers, and the relatively ignorant middle class also limited in numbers, together with the densely ignorant masses. The education of the peasantry has hardly been attempted; that of the middle class is fairly under way. Yet even today the educational conditions in the country districts and in the small towns in contrast with those in the large cities and, especially, in the national capitals are highly deplorable. Every republic is awake to the necessity of popular education; several are doing their utmost to provide it. Yet illiteracy is greatly prevalent.

The educational system of each republic is under the direction of a cabinet member, the Minister of Public Instruction, who is responsible for the appointment and control of those who do the work of recording, management, inspection and instruction throughout the nation. In some countries, such as Argentina, primary education is legally under the control of each constituent state, but where such a state is unable to furnish sufficient facilities, the national government may establish and control even primary schools. Secondary education is usually under the unquestioned control of the federal government, except that a constituent state or province may establish a normal school for the training of its own primary teaching force. The officers and faculties of universities are, as a rule, appointed by the government, usually through the president of the republic. They are held in high repute.

In addition to the public system of education thus briefly reviewed, there are two other centers of educational enterprise in South America, the Roman Church and the Evangelical churches. The Roman Church was alive, from the very beginning of Spanish invasion, to the needs of an educated clergy and of a loyal group of educated laity. It had established a dozen universities in Latin America by 1787. Most of these were secularized a century ago and brought under government control; but the Roman Church has founded other institutions of higher learning and many schools of secondary grade in order to continue its program of ecclesiastically controlled education. Through these schools it still furnishes an im-

portant part of the education of the children of the higher social classes, and of its own leaders. The educational program of the Evangelical forces has developed during the past half century, mainly under missionary promotion. It has aimed to deal with immediate and accessible needs and has consequently emphasized primary and secondary education. The need of a true Christian education which emphasizes character, fine ideals of living, responsibility, public enlightenment and the discovery and development of latent leadership is overwhelming in South America. With meager resources the missionary forces have gone far. Yet the share which Evangelical education has in molding the life of each republic is at best but slight. In the pages which follow the situation at present will be briefly presented.

2. *Argentina.*

Argentina has a population of approximately 9,000,000, predominantly of European stock, largely Latin in source. It is a country capable of vast development and may be regarded even yet as in its beginnings. Its task of developing a fine federal Republic out of provinces still insistent upon their own rights and privileges and out of peoples suspicious by heredity of governmental control, is one to be solved through education. Its educational system is well organized, notably in the cities and towns. In the year 1920 the school population covering the ages from six to fourteen was 1,766,053, with an attendance enrollment of 1,076,045, yet thirty-five per cent. of the population over seven years of age is said by Luckey [1] to be illiterate. There were 9,268 primary schools, of which 7,801 were public and 1,467 private. There were forty-two national colegios, thirty-three private colegios, eighty-two normal schools, and thirty-seven special schools (commercial, industrial, etc.). Young women for purposes of secondary education seem to choose the normal schools. All schools, public or private, are more efficient in the larger cities and more densely populated districts.

[1] Luckey, *Education Systems in Latin America*, pp. 2-4. The statistics used in this report rest also on Hammond's 1924 *Atlas* and the *Statesman's Year Book*. 1924.

The general responsibility of providing schools belongs to the federal government, quite as the government at Washington assumes the duty of providing every village, town and city with post office accommodations.

The control of primary instruction is divided between the federal and provincial or state governments. In the Argentine Republic the provinces have by law autonomous control of primary education. The national government, however, through an advisory board appointed by the Director of Education, controls the primary schools of Buenos Aires and of the adjacent federal territory. Since some of the states are unable to provide sufficient schooling facilities, and since the government is supposed to guarantee opportunities for primary education to all children, a special law authorizes the national government to establish and maintain primary schools, wherever requested to do so by local authorities. The result is that throughout the whole republic, both federal and provincial, primary schools are found, each maintaining its own identity. The total primary enrollment is divided almost equally between them. The federal schools are, as a rule, better equipped and managed, yet the standards are the same. This dual system of educational administration gives opportunity for real difficulties.

Secondary schools, with the exception of a few normal schools for primary teachers supported by some of the states, are entirely in the hands of the national government. They are controlled by the Minister of Education through a directing board, the president of which is the chief executive. They are of two classes, national colleges (*colegio nacional*), which prepare for university training by a course of five years, and normal training schools (*escuela normal*), offering a two to four year course. A school of commerce (*escuela superior de commercio*), which follows its own program and is of growing importance, should perhaps also be included. These secondary schools have excellent, well standardized curricula. Their principal weakness arises from the fact that a large proportion of the teaching force makes teaching an avocation, not a profession.

The universities provide for advanced study, especially

that leading to the professions. In Argentina are national universities at Cordoba (1613), the sixth to be founded in the Western hemisphere, Buenos Aires (1821), La Plata (1905), and the University of the Litoral at Rosario (1920); there are also provincial universities at Santa Fé, Tucuman (1912) and Cuyo (1921). A "popular university" is situated in the port district of Buenos Aires. At Cordoba and at La Plata are well equipped observatories; and a meteorological bureau at Buenos Aires.[2] The universities enjoy a certain amount of autonomy under the control of their own rectors and senates. Departments of engineering, economics, agriculture and education, established in some of the universities, are developing rapidly.

(a) *Recent progress in educational legislation and sentiment since 1916.*—Argentina is on the verge of unprecedented progress as regards education. During the last eight years there has been a notable development of public sentiment in Argentina in favor of education, filling the schools to overflowing. The government has been alive to this trend of sentiment and has been zealous in insisting on the strict fulfilment of all regulations relating to public education. There has been little actual new legislation. The principal danger in Argentina, as elsewhere in South America, is political administration. At the convention of the "Asambles Nacional del Professorado," held in Buenos Aires in June, 1914, a series of resolutions was adopted, addressed to the president of the Republic, urging several basic changes in the school system. The following section is quoted:

"2. The program of general instruction should be made after consulting the interests of the various regions.

(a) The secondary department of public instruction should be made autonomous, similar to the universities.

(b) Officially recognized diplomas should be an absolute requirement from newly appointed professors."

Parent Teachers Associations have been organized to link schools and homes in a more sympathetic understand-

[2] *Statesman's Year Book*, 1924.

ing and cooperation. The official magazine of the National Council of Education is rapidly gaining prestige and dignity. Newspapers and magazines devote more and more space to schools and their interests. A new periodical, privately owned, "*La Nueva Revista,*" is purely educational in scope, having as its object the betterment of instruction in general.

The Republic sincerely seeks to put into practice the very best modern educational ideas. It has made attendance obligatory under fourteen years of age; and has introduced free medical examinations for school children through the school section of the National Department of Hygiene. From Prof. Ernesto Nelson's exhaustive report on social conditions and movements in Buenos Aires are taken the following memoranda:

"(1) In many schools a glass of milk is furnished gratis to children; (2) The sale of nourishing lunches at nominal prices is an increasing feature of public schools; (3) Three schools for weak children are open from September to March, with an average of 1,000 pupils; (4) In 1924 the National Council of Education instituted the first seaside children's colony; (5) The Schools and Foundations Association sustains various retreats for weakly children; (6) The Young Men's Christian Association maintains a varied work of intellectual, moral, and physical education among boys; (7) The children's municipal theater is subventioned by the municipality of Buenos Aires; (8) Aside from houses of detention, the Boy's Refuge Association has founded an industrial school; the Children's Foundation sustains agricultural and industrial schools, etc.; (9) At the library of the Women's National Council, an institution whose diverse activities would almost entitle it to be rechristened the "Argentine Women's University," there is functioning a centre of culture. Twenty-five courses prepare young women for positions of trust in commercial houses, in public offices, etc. The national government has donated a site for the construction of an institute adequate for so important a service."

To these illuminating data may be added that in 1920

there were 880 public libraries in Argentina. Moreover, the business men of Buenos Aires are, according to Luckey, making "efforts for the broader dissemination of scientific and economic knowledge along constructive lines among the working classes."

(b) *Progress in education furnished by the state.*—A healthy normal growth is very apparent. The percentage of enrollment since 1916 has grown approximately in the following proportion: in primary work, thirty per cent., the enrollment having increased from 948,000 to a total of 1,227,000; in secondary work the Colegios Nationales have a twenty-five per cent. increase in enrollment, from 13,000 to over 16,000, while the Escuelas Normales show an increase of about twenty-three per cent.; the university registration has probably increased by at least forty per cent. Since 1916 over two thousand new primary schools have been opened, seven colegios, fourteen normal schools, while a number of additional schools, such as those of engineering, agriculture and commerce, have been established in the universities. It should be said, however, that the increase in normal schools and in their registration is not wholly approvable from an educational standpoint. Many young women are graduated who are indifferently qualified for teaching and who have merely had some more years of schooling at state expense. Many such are without positions; and their willingness to render second-rate service at almost half pay is pathetic.

Private schools form a very significant part of the school system of Argentina. From ten to twenty per cent. of the entire primary enrollment is registered in private institutions, mainly conducted under the auspices of religious organizations. In the city of Buenos Aires there are 273 private primary schools, accommodating twenty-five per cent. of the total city enrollment. The Roman Catholic Church, subsidized by the federal government as a state church, very naturally leads in the maintenance of these private primary schools. With the standardizing of all primary schools, however, and the provision by the government of more extensive educational facilities, these private schools for primary instruction show a noticeable falling off in enrollment.

Private secondary schools, on the contrary, show a healthy increase in number and enrollment. They register probably about one-third of the secondary students, both in the colleges and in the normal schools. This is doubtless due to the fact that there has been less improvement in the public secondary schools than in the primary. Many private secondary schools have been purely business ventures. Under the changing conditions of standardization and competition, with their demands for better buildings, equipment and teachers, many of these private schools will pass out of existence. Those which continue to hold their own in the future must be liberally endowed.

(c) *Progress in education under Roman Catholic auspices.*—Exact statistics regarding education under Roman Catholic auspices are not available. Quite certainly, however, such education has increased and is still advancing in registration and in influence. Such schools as De la Salle, San Jose, and San Salvador in Buenos Aires, are among the largest secondary institutions in the country. They offer a grade of instruction rivalling that of the government schools. Each school has its own plant and maintains a large boarding department. The Church seems to support a very large number of primary parochial schools. "It would be a conservative estimate that half of the private schools in the Argentine are Catholic." This means that the Church controls over five per cent. of the total school enrollment. There is a university under Roman Catholic auspices in Buenos Aires.

This educational investment is a form of protection. The impressiveness of the buildings and the fine quality of instruction help to maintain the prestige of the Church. Its old unquestioned dominance no longer exists in Argentina. The possibilities of a separation between the Church and the State are very great. The ecclesiastical organization, therefore, spares no pains to strengthen its educational work.

(d) *The progress under Evangelical auspices.*—The growth of Evangelical schools in Argentina has been seriously hindered during these years by the smallness of educational budgets and the very great lack of proper educational plants and equipment.

(1) *Increase in number of schools and attendance.*—As compared with what was being done in 1916, Evangelical education offers encouragement; but the actual number of schools and pupils is still very meager. The Evangelical educationalist is still a sower of seed. The Methodists have established no new schools, but have increased their enrollment by a third. The incorporation of the Colegio Americano in Buenos Aires, jointly owned by the Methodist and Disciple Mission Boards, represents an important addition to the strength of Evangelical education. It is, however, the only mission school in the Plate region authorized to offer the complete secondary course of study for the bachelor's degree. The Lutheran work is entirely new, well located and capably led. The Mennonite schools have been recently founded and are located at points where there is little competition. The school work of the Baptists is also comparatively new and has extensive plans for expansion. The six denominational Boards which maintain schools and the Association report twenty-three boarding schools, eight other schools of primary and secondary grade and six schools for training workers with a total enrollment of 3,042.

The largest enterprise of this kind in Argentina is that of the *Escuelas e Institutos Filantrópicos Argentinos,* under the direction of Rev. William C. Morris. Some statistics regarding these remarkable schools will be found in the report of the discussion on education (page 328).

(2) *Advance in quality of work done.*—The most distinct advance in quality of work has been due to the organization of an Evangelical Teachers' Association of the River Plate, formed for the purpose of studying technical problems and of keeping abreast with modern methods. This Association holds regular meetings, and its members cherish unanimously a determination to keep alert and studious in spite of the great obstacles in their pathway. Pedagogical problems are much the same the world over, but some phases of instruction demand emphasis on the mission field. The presentation of the missionary message with little helpful literature available is a real problem, yet Biblical instruction has been quite efficient in the Evangelical schools of the River Plate region. There is a great

need for week-day religious education text-books in Spanish, a need which should be met in the near future.

(3) *Better recognition of the teaching staff.*—Foreigners are forbidden to teach certain subjects, but North American diplomas, properly validated, are recognized in Argentina. Foreign teachers are, to a reasonable degree, given both social and legal standing.

(4) *Better educational plants.*—In most cases this furnishes one of the most discouraging problems which face the teachers. The outstanding achievement in building has been made by the Crandon Institute at Montevideo, where an educational plant, second to none on the continent, has just been completed, accommodating 350 girls, including forty boarders.

The need of athletic fields and of properly equipped playgrounds and trained leaders is very generally recognized. So far as Argentina is concerned, if all the missions could unite on two trained leaders, one to be stationed at Buenos Aires, another at Rosario, who could put on such a program of physical education as Secretary Hopkins has introduced in Uruguay, mission institutions could become models for all the other schools in Argentina.

3. *Bolivia.*

Bolivia has a population of well over two millions, half of whom are Indians. According to the "Encyclopedia of Latin America," education is state-aided, compulsory and gratuitous. The public schools are under the control of municipalities. In 1918, according to Luckey, there were about 450 elementary schools with 3,960 teachers and 57,137 pupils. For secondary instruction there were twenty-one colegios, five clerical institutions and five private liceos, with 180 teachers and 2,598 pupils. For higher education there were nineteen establishments, with 78 professors and 1,291 students.[3] There are two universities, one at La Paz, the other at Sucre. Luckey mentions still another at Cochabamba. There is a mining and

[3] According to Luckey, *Education Systems*, p. 26, the figures in 1922 were as follows: elementary attendance, 57,134; secondary, 3,343; special, 1,836; university, 915.

engineering school at Oruro. Reliable data giving the exact progress of education in Bolivia since 1916 could not be obtained by the Commission. Without question it is a very needy and a very neglected field.

Little provision is made for education in rural districts. Most of the children in school attendance are in the towns and cities. Primary education is given, as a rule, in rented buildings. Compulsory education is not really enforced as yet. Probably not more than one-tenth of one per cent. of the Indians are literate. The government is willing to pay eight dollars a head for every Indian taught to read and write, and seems to earnestly desire their improvement. Some of the missions have maintained night schools for Indians. The Seventh Day Adventists conduct a school for Indians near Puno. The Canadian Baptists (Peniel Hall Society) have bought a farm and built a schoolhouse with funds bequeathed to the Society by a Mr. Chiriotto. Among the Quechuas of South Bolivia the Bolivia Indian Mission has carried on work for some ten years. Small stations with educational features are maintained.

Evangelical education in Bolivia is mainly carried on by the Methodist Episcopal Board, which maintains "institutos" at La Paz, and at Cochabamba, with about four hundred students, thirty-three teachers, and a property value of $65,000. Each institute has separate departments for boys and girls. In 1918, besides these schools, four primary schools were reported. The Canadian Baptists maintain Reekie College at Oruro with sixty pupils.

At an educational conference held at La Paz, Bolivia, August 3-8, 1918, it was voted that the program of these mission schools should be made to fit into the program of the government schools; and that, if possible, an engineering course should be established in addition to the full six years secondary course at La Paz, and an agricultural course at Cochabamba.

4. *Brazil.*

Brazil constitutes a half of South America both in population and in area. It is interested in education as never before. A school system which follows in many particu-

lars the system in North America, first tried out in São Paulo, is becoming popular in the Republic.

According to Luckey the school population of Brazil in 1922 was 3,571,877. School attendance was 678,684, leaving seventy-eight per cent. of the school population unprovided for. In 1921 there were in all Brazil 17,295 elementary schools, mainly of the one-room type, of which 11,342 were state schools, 2,532 municipal schools and 3,421 private schools. There were 327 normal schools, 25 degree-training colleges and one federal university at Rio de Janeiro (1920). Primary education has been regarded as a responsibility of each Brazilian state. There is a growing tendency to place it under federal control. The percentage of illiteracy is still very high, averaging 74.6 per cent. As in other parts of the continent, the few rather than the many have the benefit of education.

(a) *Recent progress in educational legislation and sentiment.*—Since 1916 educational legislation in Brazil has reflected a serious and vigorous movement to eliminate illiteracy. In the State of São Paulo an attempt was made through the existing schools to put a minimum of instruction within reach of ninety per cent. of the school children of the state. Through defects in the plan and a marked opposition of the teaching body results are still far from complete, but they seem promising. Three distinct facts of legislative accomplishment may be mentioned. (1) In October, 1921, the State Congress of Minas-Geraes passed a law regulating normal teaching in that state which may become of historic interest. It recognized the principle of equivalence in educational values of a variety of courses preparing for professional work, as against the earlier principle of rigorous conformity to one standardized course. Under this law experimentation, adaptation and variety become possible and certain. (2) In January, 1923, the National Congress by special enactment granted to the engineering school of Mackenzie College in São Paulo equiparation to the official schools of the federal government. (3) In 1922 the federal Congress authorized the government to undertake and effectuate a general reform of the educational system of the country.

(b) *Progress in education furnished by the state.*—This

has been greatly extended during the last eight years. The number of pupils under instruction has increased and every type of education has been developed. During thirteen years, from 1907 to 1920, according to data furnished by Dr. de Carvalho, Director General of Statistics of the Federal Government, there has been a considerable increase in the percentage of matriculates to population: in the federal district, about 46%; in São Paulo 98%; in Parana about 30%; in Santa Catharina 40%; in Rio Grande do Sul 16%; in Minas Geraes 48%.

A special feature of this period has been the foundation of a large number of "special purpose" schools. At the same time, a strong effort, under the leadership of the "Concelho Superior de Ensino," has been made to reduce the number of students admitted to the institutions of higher learning. This decidedly reduced the number of matriculants during the years from 1917 to 1920. Many professional schools closed for the lack of pupils. This result produced a natural reaction, so that the situation is coming back to its old status at the present time.

A scheme of so-called "parcelled" examinations has been tried with sad results. Under it a student was allowed to take four examinations a year. This has led to the organization of coaching classes, formed to enable the student to pass in the four subjects chosen for each particular year. Even when the examinations are honestly administered, a careful study of examiners and their whims enables the directors of schools to attain a large percentage of passes on a minimum of preparation. The four subjects thus passed are dropped. After having accumulated fourteen passed certificates, a candidate can claim admission to any professional school by passing certain entrance tests. This process again is facilitated by coaching, the result being that many who enter professional schools, thus unprepared, make a failure during their first year.

In the State of Minas Geraes a recent governmental decree provides:

Article 489—"In the buildings of the public or in private schools that are subsidized, there may be provided, outside of

school hours, either by a professor or by other person, classes for the teaching of the religion of the majority of the inhabitants of the place. This teaching will be optional, without official character, and will not be administered to those pupils whose fathers or tutors object."

(c) *Progress under Roman Catholic auspices.*—Roman Catholic education has been augmented but not especially improved so far as experience with students coming from priestly schools can indicate. The schools of the Orders have distinctly degenerated; perhaps, in part, because of the influence of parcelled examinations referred to above. Two matters, however, are especially worthy of the serious attention of Evangelicals:

(1) The Roman Church is exerting a considerable influence over the public schools of Brazil. In 1920, out of the thirty-eight normal schools in the state of Minas Geraes, which contains about one-fifth of the population of Brazil, two were public with 326 pupils; twenty were in the hands of laymen with 1,110 pupils; and sixteen were in the hands of Sisters of Charity with 1,287 pupils. Thus, in this greatest of Brazilian states, nearly one-half of the total number of students preparing to teach in the primary schools were under the direct and positive influence of official representatives of the Church.

(2) The desire of the Roman Catholic Church to exercise control in educational matters seems less impelled by the wish to impart general knowledge or acquaintance with the facts and doctrines of religion than by the determination to make instruction subserve the ends of the Church. A recent and vigorous writer on popular education, Sr. Mario Pinto Serva, lays at the door of the Roman Church much responsibility for the very large percentage of illiteracy. He notes the fact that in such states as Goyaz and Bahia, where Romanism has had undisputed sway for centuries, the percentage of illiterates is from 95% to 98%, whereas in the United States of America, where Romanism is in sharp competition with Protestantism, her parochial schools give instruction to about ten per cent. of the Catholic population. He makes this drastic statement: "The Latin clergy, neither in Italy nor in

Spain nor in Portugal, nor in any part of South America, have ever concerned themselves with the education of the people." [4]

(d) *Progress under Evangelical auspices.*—(1) *Increase in the number of schools and in attendance.*—There has been much improvement during the last eight years, mainly, however, in schools controlled by foreign mission Boards. The total number of these schools is ninety-five, all of them carrying primary courses. Twenty-two carry intermediate courses; seventeen offer high school courses; six offer commercial courses; six offer normal courses; five offer theological instruction; and four lines of professional training are available, in agriculture, civil engineering, electrical engineering and commercial chemistry. These schools, in 1923, had an enrollment of about eight thousand students, with about 385 teachers. There were 5,500 primary pupils, about 1,350 intermediate, about 950 in secondary courses,—gymnasial, commercial or normal, —and about 200 were in the professional schools. It is also reported that in the German Lutheran parochial schools is an enrollment of 20,000.

(2) *The advance in quality of work.*—In the judgment of the committee reporting from Brazil there has been a great improvement in recent years in the quality of the work done in Evangelical schools.

(3) *The recognition of the teaching staff.*—Teachers are being given better opportunities for preparation, and increases of pay and privilege. Leaves of absence for purposes of study, pensions, etc., form a part of the plan of all cooperating missionary bodies.

(4) *Improved educational plants.*—In the matter of educational equipment mission schools are very weak. The funds essential for good plants have not been available. Often the inexperience of builders has been manifest. Schoolrooms have been too small to contain self-supporting classes, have been badly lighted and wastefully arranged. One educator declares his conviction that " certain of the Evangelical schools of Brazil have the worst

[4] *Da Gazeta de S. Paulo,* November 9, 1923. See also his " Patria Nova," São Paulo, 1922.

planned buildings that were ever constructed." Happily, those recently constructed are far better adapted for the work.

(5) *Advances made.*—Among those worth noting are the frequent getting together of educators and the forming of plans in common. This has been especially the fact since 1916. Actual advances are hindered to some extent by delays which emanate from the homeland and by the periodic appearance of new workers, who "bring out a full line of fresh educational wares and insist on their recognition."

5. *Chile.*

The population in 1922 was estimated at 3,819,096. Chile's educational system was launched in 1833. Notwithstanding the rapid growth indicated below, it is estimated that even today sixty per cent. of Chile's population, nearly half of which is urban, is illiterate, and that among children between six and fourteen years of age 40% are not in school and 63% are unable to read and write. It is also stated that only 42% of the men and 37% of the women in Chile can read and write. No subject before the public mind receives more discussion than education. The school is regarded as the chief social agency which must provide the remedy for the country's ills. Partly because of the unreasonableness of this demand and partly because of the real deficiencies in the quality and quantity of public instruction, the state program of education is the object of a great amount of criticism both in the public press and in Congress. Private schools, reaching about one-third of the children in elementary education, are about as important as the public schools. The greater number are conducted by religious Orders; some are conducted for gain. There is still a considerable variation in the quality and standards of schools throughout the Republic.

Secondary subjects of study are much the same as in the United States, but in Chile there are few electives. Each student must take every subject, but may elect from the modern language group. As elsewhere in South America, there is a growing professional spirit in educa-

tion. University teachers rarely have been employed on full-time; they are engaged for the presentation of subjects. The methods of instruction fail to utilize the laboratory and the individual initiative of the pupil to the extent commended by the best modern usage.

(a) *Progress in educational legislation and sentiment.*— In Chile a clarified public opinion with reference to the different grades of public instruction is being gradually established. In higher education the need is felt for university trained men, adequately prepared to contribute to the solution of the country's civic and industrial problems. The desirability of providing a more advanced humanistic preparation is likewise given expression. In secondary instruction there is a tendency toward a more practical training which will equip pupils to meet the immediate needs of life. In primary education there is a definite movement toward the simplifying of curricula and the increasing of provision for popular instruction. In general, the educational situation is steadily improving.

Student activities, as they are known in North American colleges and universities, are little maintained in Chile. However, the students are awaking to the fact that there should be much more to a university education than the bare class work; and the hope for more results from university life led the students, during the year of 1923, to declare a strike in which they made a considerable list of demands or requests which they believed to be to the interest of themselves. A number of reforms were proposed, such as the following: eliminate the chair of theology; combine classes in various schools of the university that now duplicate; encourage philosophical research; offer elective courses to be chosen by the student; replace some of the present lecture courses with research; remove the naming of the faculty from the power of the president of the Republic; raise the entrance requirements so as to reduce the number of students; introduce a practical study of activities of national interest, such as industries, commerce, ports, railroads, public health, education, etc.; open university classes to the attendance of the public, where such attendance does not interfere with the class work; introduce night classes; divide the national mili-

tary budget between national defense and education by reducing the standing army; provide for national educational councils as follows: primary, secondary, university and technical; provide a superintendent of education; provide for eight years of primary and seven years of secondary work. Such movements are characteristic, to a greater or less degree, of the students of Argentina, Uruguay, Peru and other countries.

The principal legislative response to this educational sentiment has been the Compulsory Education Law of 1921. It requires that all children up to the age of twelve shall receive four years of primary instruction, and provides for an increased number of public schools of primary grade throughout the country. The execution of this law has not been an entire success, as yet, partly through the avenues of escape for unwilling families, partly through the inability of the State to provide enough teachers and school buildings, but chiefly because appropriations have been lacking. In 1922 a group of university students, principally belonging to the Pedagogical Institute, brought to the attention of the authorities and the country what they considered the deficiencies of the present scheme of higher education. This reform movement aroused much interest, but has yielded very little fruit thus far.

At the Fifth Pan-American Congress, held in Santiago in 1923, the government of Chile proposed a Pan-American pedagogical conference. This congress meets at Santiago in September, 1925. By way of preparation for it a National Educational Assembly was held in Santiago in September, 1924, which thoroughly considered the existing educational scheme and suggested reforms and modifications.

(b) *Progress in education furnished by the state.*—In Chile, in 1923, there were 3,259 primary schools, 50 secondary schools for girls, 43 secondary schools for boys, 11 secondary commercial schools, and 12 professional schools or faculties of the University of Chile. Besides these there are under private or church direction 381 primary schools, 247 secondary schools, and 7 professional schools. According to Luckey, in 1920, there were 15

schools classed as normal, 11 commercial schools, 7 vocational, 7 agricultural, and 8 evening schools for adults. The increase in the number of institutions during the past eight years has been roughly 275 primary schools (state and private) and 15 secondary schools. There has been an increase of about 50,000 pupils receiving primary instruction, an advance of 15%; of 12,000, or 45%, in the number receiving secondary instruction; and of 15,000, or 40%, in the number receiving university instruction, (given in 1921 as 4,617 matriculates). Accurate statistics are only available in case of state schools, but there is no reason to doubt the general similarity of statistics for those which are private.

One noteworthy advance has been the greatly increased number of primary schools which provide some sort of manual training for boys and domestic science courses for girls. In 1923 there were 1,528 such schools. Another interesting betterment has been the so-called *Servicio de Sanidad Escolar,* including dental clinics in twenty-nine schools and provision for free meals for poor children in 1,293 schools. In many cities the government supports trade schools for women and for men, where weekly lectures are given on hygiene, domestic economy, etc.

(c) *Education under Roman Catholic auspices.*—Accurate statistics regarding the educational activities of the Roman Catholic Church are not available. The Church provides an independent system of instruction which covers primary, secondary, vocational and university training. According to Luckey, their training is better adapted to prepare the way for higher education than to furnish adequate training for life. As a rule the instruction offered is inferior to that given in state schools, due in part to the decrease in number of the available teaching friars in the respective religious Orders, so that the disciplinary and administrative work is crippled. Yet, because Church schools usually have boarding departments, many families prefer to send their children to them. The Catholic primary schools have had a slight increase in enrollment, since the Compulsory Education Law went into effect; their secondary schools have lost ground, partly because of the closing of some of their boarding depart-

ments; the university has held its own. In 1920 it had 614 students. It is striving to increase its enrollment by offering easy entrance requirements and shorter courses in architecture, engineering, commerce, etc. Its university extension courses are attracting a considerable number of upper class people. The chief defect of these Catholic primary and secondary schools is that far less attention is paid to technical preparation than to the study of the catechism and the history of Roman Catholic institutions.

(d) *Education under Evangelical auspices.*—(1) *Increase in number of schools and attendance.*—Omitting from the reckoning a few small parochial schools whose attendance is less than twenty-five each, there are in Chile at present twenty-five schools under Evangelical auspices with an enrollment of 3,300 pupils. In 1916 there were twenty-one schools with an enrollment of 3,100 pupils. Four institutions have been established since 1916: the Instituto Agricola Bunster, Angol, (including a small night school and school for adults), the Colegio Bautista, at Temuco, the Presbyterian Normal School at Valparaiso, and a small parochial school in Vallenar. During eight years there has been, unfortunately, no considerable increase in the number of pupils attending these schools. The enrollment of the new schools has been offset by a decreased enrollment in older institutions. About 140 teachers are employed, of whom sixty per cent. are nationals. None of the schools is fully self-supporting, but the percentage of self-support ranges from 70% to 97%.

(2) *Advance in quality of work done.*—No general declaration can be made about specific improvements in the work done in Evangelical schools since 1916. There have been both gains and losses. The most encouraging feature at present is the serious purpose of leaders in these schools to adjust their curricula and methods so as better to meet the needs of the field. Investigations of the last ten years have already produced encouraging results.

(3) *The teaching staff.*—Our missionary institutions have made their utmost endeavor to secure teachers of the best possible Christian character and professional training. It has been necessary to recognize their worth and to pay them better salaries. Contracts have been

extended wherever possible and every incentive offered in order to encourage life-service. Attempts have been made to foster friendly relations with national educators and thus to co-ordinate effort. General aloofness from the leaders of national systems, always detrimental, has given place to the beginnings of cooperation in the main task. This tendency will, doubtless, be accentuated with the years. There will be mutual recognition and shared responsibility.

(4) *Educational plants.*—As compared with the plants of the newer government schools the Evangelical schools are notably weak in buildings and equipment. Not one of them would operate successfully in the homeland. The new schools, notably the Colegio Bautista, the Presbyterian Normal School in Valparaiso and the Union Bible Seminary, have good modern buildings which are far in advance of those of the older schools. Improvements are urgently needed, if the educational work is to retain its prestige.

(5) *Other improvements.*—The mission schools are headed in the right direction. Adjustments have been made in the courses of study, higher standards are being set for contract teachers, the number of full-time missionary teachers is being increased, and a greater emphasis is being placed on the output of the schools. How far they will advance depends largely upon the encouragement in terms of men and money given by the Boards and Missions.

6. *Colombia.*

Colombia has a population estimated, in 1918, at 5,855,077. Colombia has an extensive official program of education; in few countries are the results so meager and disappointing. The present school system was organized over half a century ago. According to the Constitution, primary instruction was free for children between the ages of seven and fifteen years, but not compulsory. The length of the course in both rural and urban schools is three years; but very few children continue in school that long, and more than half of the children in the Republic do not attend school at all. Few, if any, of the graduates

of the primary schools enter the secondary schools for further education. The majority of the school buildings are rented and are poorly adapted for educational needs.

The Concordat, adopted in 1888 and still in full vigor, provides that in the universities, colleges and schools the organization shall be effected and the teaching given "in conformity with the dogmas and morale of the Catholic religion." The right of inspection of all instruction is reserved to the Church. Text-books for the teaching of morals and religion are designated by the authorities of the Church, who, however, invade other departments and criticize the texts for other branches of learning, especially those used in history and geography. It is not strange that in view of such facts as these public instruction has made but slight progress.

The following statistics are those for 1921. They may exceed the real figures by at least twenty-five per cent. They reported 5,249 primary schools, with 3,234 teachers and 338,792 pupils, a loss of eighty-six schools, and 2,636 pupils as compared with 1911. There were 283 secondary schools with a total of 17,407 pupils. Of these secondary schools only seventy-three, with 7,305 pupils, are public schools. The remainder are private schools, usually those of the Church. None of the Evangelical schools, though giving the same course of study and under better conditions, has been able to gain the privileges of granting a diploma which entitles the holder to begin professional study in one of the five universities of Colombia. This is owing to the Concordat. There are five universities in Colombia with a total of 2,226 students, and seven industrial and technical institutions with 703 students.

The five universities in Colombia, recognized by the government authorities, vary in the professional courses they offer. The National University in Bogotá (1572) offers instruction in law and political sciences, medicine and natural sciences, engineering and mathematics. The departmental University of Antioquía at Medellín (1822) gives instruction in political sciences, medicine and natural sciences. Luckey mentions a recently founded women's university, an encouraging fact! The National School of Mines at Medellín offers courses in civil and mining

engineering. The University of the Department of Cauca in Popayán has faculties in philosophy and letters, law and political sciences, engineering and mathematics. It also has an agricultural school and a school of applied mechanics. The University of Cartagena has a faculty of law and political sciences and one of medicine and natural sciences. The University of the Department of Nariño in Pasto offers classes in commerce, philosophy, letters, engineering, mathematics, law and political sciences. Most of these universities include a sort of preparatory department. At the University of Antioquía, for example, the registration in 1922 in the preparatory departments was 551; in the schools of medicine and natural sciences, 154; in the school of law and political sciences, 33; making a total of 738.

Statistics regarding illiteracy are not very accurate. In some departments of Colombia the percentage may fall as low as 75%; in other sections it must reach nearly 100%. The estimate most often given is 92% for the whole country, but even of the remaining literates a goodly number escape the classification as illiterates through being barely able to read and sign their names. Probably not over 5% of the people have the equivalent of a grammar school course of training. The really educated form a small select group which controls the destinies of the country.

As a protest against the prevailing mediocrity of instruction given in the existing universities and because of a desire to enable students to escape the religious tests which the Church now imposes on all candidates for the liberal professions, there was founded, not long ago, in Bogotá, under the leadership of the liberal party, a university known as the "Universidad Libre." In 1922 many students flocked to the new institution to the detriment of the national university nearby. The lack of union among the liberal leaders and of altruistic men of wealth who will generously endow the university will give it a hard struggle for existence.

Reliable figures for attendance in primary schools are not available. Such as are obtainable indicate that only about an average of one-tenth of the population attend these schools. In 1918 it was estimated that 0.62 per cent.

of the school population was in secondary and professional schools.

In view of such conditions as these, it is clear that Evangelical education struggles along against great odds. The mission schools have been poorly equipped, poorly housed, inadequately staffed and with rapidly changing administrations, yet their influence has been out of all proportion to the efforts and funds expended. There were, in 1922, nine elementary schools and three secondary schools. The two outstanding institutions of the Presbyterian Church are at Barranquilla, one for girls and the other for boys. In 1923 the registration of the girls' school was 297, that of the boys' school 299.

The Roman Catholic Church maintains the Superior College of Our Lady of the Rosary (1653) at Bogotá with faculties of literature and philosophy and of law and political science, and the Seminary College of San Bartolomé (1652), also at Bogotá.

Protestant school work in Bogotá has been much more difficult, because of the greater influence of the Roman Church and the rather conservative character of the inhabitants of the capital. A greater continuity of direction and a more adequate equipment for the schools will cause decided changes. If the Evangelical schools in Colombia are to give themselves to the building up of Christian character, both in the individual and in the community, and to functioning as a center of enlightening and liberalizing truth, and in the development of strong national workers, they must be given a more generous support so as to equal, at least in equipment and personnel, the best that Colombia affords. Plans are now under way, not only for a theological seminary at Medellín, but for two new boarding schools.

7. Ecuador.

The population of Ecuador is estimated at 2,000,000, but may be three-fourths of that. The bulk of the population is Indian, for whose education little, if any, provision is made. The mestizos rank but slightly higher. The educational statistics are not very reliable. According to a study made about 1920 by Educational Secretary

Browning, there was a total primary registry of 105,374, with an actual attendance of 92,502. It was then estimated that not more than 10% finished the entire course of primary study and that not more than 15% of these graduates would pass on into schools of secondary grade. About 2,307 teachers were reported, but of these only 194 held a diploma from a normal school.

Fourteen state schools of secondary grade are maintained, as well as four under the control of the Roman Church, all for boys. These are meagerly equipped. In Quito are two normal schools, one for men and one for women. One was about to be organized at Guayaquil in 1920.

There are four universities: Central University at Quito with faculties of medicine, pharmacy, science and law; Guayas University at Guayaquil, and Azuay University at Cuenca with faculties of law and medicine; while at Loja is a college of law. In 1921-22, according to the "Statesman's Yearbook" for 1924, their combined attendance was 680. Dr. Browning's estimate [5] is slightly higher. The only university with an equipment and building of its own was that in Quito. The chief source of state revenue for educational purposes comes from the taxes on alcohol and the proceeds from the sale of lottery tickets. All told, this amounted, in 1920, to about $480,437.

No missionary Board with large resources has entered Ecuador. Those who have entered have not been equipped for educational work and have not emphasized it, hence no share has been contributed by a local commission to this report. Yet few will question the remark by Dr. Browning that "there is a tragic need of Christian education which will build up character at the same time that it instructs the mind." Many are, of course, bitterly prejudiced against Evangelical missions, but only, or chiefly, on account of ignorance. The opportunity which Ecuador affords for the inauguration of a wise and fruitful scheme of evangelization based on an educational approach is very apparent.

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[5] *The Republic of Ecuador*, p. 13.

8. *Paraguay.*

The population of Paraguay was estimated, in 1917, at one million, not including the Indians of the Chaco, and its school population at about 140,000. As compared with Uruguay or Argentina, Paraguay is quite backward, and yet it is forging ahead intellectually and morally. It has had relatively little freedom from internecine strife. Its leaders seem to show a real eagerness for education. It is the general expectation that the government will provide all means for educational uplift, but much remains to be done. Most educational work of whatever grade is confined to the cities and towns. In 1921 the President declared that the schools most needed were those devoted to the study of agricultural problems.

There is a university with courses in law, medicine and pharmacy, with a student body (1919) of 247, with 34 teachers. Under private control there is a school of commerce for men with 620 students, and a similar institution, exclusively for girls, with 150 students. The only secondary school supported by the government is the Colegio Nacional, at the capital, with some 708 students. In Asunción is a normal school which some years ago had 1,600 pupils, including the attached practise school, with almost no young men among them. There were, in 1922, six normal schools in the Republic with 27 men and 195 women in the student body. Salaries paid to teachers are very low. In 1919 the governmental primary schools of the country were reported as 1,268 in number, with about 80,000 scholars. Seventy-four private primary schools reported 4,021 pupils.

One of the most hopeful experiments has been the Instituto Paraguayo, a sort of university extension scheme with nearly two thousand members and a well equipped home for its activities. Under its auspices the intellectuals of the capital meet for the discussion of social and educational problems.

The Disciples of Christ have opened, at Asunción, the Colegio Internacional, which offers both primary and secondary courses. This new college has already taken rank as one of the best institutions in the Republic. It is building up a first rate plant.

9. *Peru.*

The educational problem in Peru is one of enormous difficulty. Peru includes really three countries instead of one. Its coast region is an Egypt; its mountain region a Tibet; and its vast, forested interior a sort of Congo. Each region possesses a different climate, type of inhabitant, forms of life, traditions and needs. A Peruvian can go from Lima to New York and back in less time than it takes to go to Iquitos on the Amazon. Since all details of public administration are centered at Lima, the difficulties of remote administration are very great. Competent teachers are difficult to find, trained teachers especially. In Peru there is a rather unprogressive, mediæval, traditional atmosphere. Education, especially in the secondary schools, has been much influenced by politics. Of the estimated population of 5,500,000 (1921) there are probably three millions of Indians who are practically neglected. The authorities have encouraged the missions in the little that they have been able to do. The most outstanding mission distinctly for the Peruvian Indians is that of the Adventists near Puno. It seems clear that in such a country as Peru a number of educational districts should be established, each being given a competent superintendent.

The law of 1921 made elementary education compulsory and free for both sexes between the ages of seven and fourteen. According to Luckey there is a school population of 500,000. In 1921 the attendance in primary schools was 202,828. In communities where the illiteracy is large, an effort is made to establish primary schools of a minimum two-year (rural) type in which knowledge of the Spanish language is made the basis. If children over fourteen continue their primary education they must do it in special schools.[6]

There are at least two active universities in Peru. The University of San Marcos (1551) has five faculties and courses covering from five to seven years. According to the *Statesman's Year Book* for 1924, it had, in 1920, 1,308 students. The University of Cuzco gives courses

[6] Luckey, pp. 50-52.

in law and letters with 165 students (1921). There are two other universities at Arequipa (1827) and Trujillo. For these no statistics can be given. In Lima is a technical school and a school of arts and trades, reported as quite efficient, one normal school for boys with eighty-five teachers and several hundred pupils, and a normal school for girls. This school, with two other normals for girls, at Arequipa and Cuzco, are taught by nuns who are paid by the state.

(a) *Progress in educational legislation and sentiment.*— Peru had a Council of Public Instruction, dating from about 1917, which aimed to improve the courses of study in primary and secondary schools and to plan for the education of the Indians. This was due to the good impression made by commissions of Belgian and American educators, previously welcomed. In 1918 a new and very liberal law of public instruction was drafted, but before it could receive the sanction of Congress a revolution took place in July, 1919. The new government, instead of giving its sanction to this project, commissioned an American educator to draw up a new scheme to cover all instruction from the elementary to the university grade. He was also charged by the government with the duty of securing twenty-five educators from North America, experts in different aspects of public instruction. Meanwhile Congress, under pressure from the executive, adopted the new scheme of instruction, involving (1) the formation of a national council for education; (2) the appointment of directors of education for the three principal regions of Peru; (3) the appointment of special directors for various aspects of school administration such as studies, buildings, libraries and secondary training centers; (4) the establishment of special industrial centers for Indian education; and (5) the enlargement of the work offered by several of the university faculties, especially the faculty of letters.

In 1921 the new American educators were duly installed in charge of these various branches of educational activity. Unfortunately, most of them knew no Spanish, so that months passed without their being able to show many tangible results. By the end of 1921 many of them

became the object of fierce attacks in Congress and in the press, with the result that one by one they began to resign. A year ago, only one of the twenty-five remained in Peru. In connection with this educational experiment two great mistakes were made: (1) in securing so many experts at once, and (2) in contracting with men who had had no previous contact with Latin America and no knowledge of Spanish. The breaking down of the commission has unfortunately caused a marked reaction against foreign or modern education and educators. Within the year Congress has suppressed the three regional departments of education, centering the whole administrative machinery of public education at Lima. On the other hand, the present administrative head of public education is Dr. Giesecke, until recently the president of the University at Cuzco. Dr. Breedin, national director of studies and examinations and the surviving member of the commission, served for two years as the director of education in the northern region of Peru.

The new national council of education, over which the Minister of Education presides, seems destined to play an important part in the development of education in Peru. One-third of its members are appointed by the government; one-third represent university education; and one-third high school and elementary education. This Council is at present engaged on the revision of the system of public instruction. Its greatest obstacle has been the tendency to change the curriculum frequently. Within four years the curriculum of studies for high schools in Peru has been changed three times.

(b) *Progress in the education furnished by the state.*—No substantial advance in the education furnished by the state in Peru can be chronicled. The present administration has suppressed the number of provincial schools in the interest of economy. No important educational institutions have been established since 1916. The opening of a state high school for girls has been discussed, but has not been carried out.

(c) *Progress in education under Roman Catholic auspices.*—The Roman Church controls a large number of the leading educational institutions in Peru. Practically

every one in political life has been educated in a Roman Catholic school. The Church seeks to touch the state at every point through its schools. The Colegio Nacional de Guadaloupe is a thoroughly equipped, largely attended institution, patronized by the sons of the political leaders. The boys of the old aristocratic families of Lima go to a school carried on by the French Fathers of the Recoleta. The Augustinian Fathers have a large school attended by middle class boys. Then in a continuously descending scale, both in quality of work and type of pupil, are the schools of the Fathers of Mercy, the Silesians, the Dominicans, and the annex of the Roman Catholic Seminary. The type of training given in Roman Catholic schools is essentially scholastic. The best educational standards are probably those maintained by the Jesuits. Two lines of progress may fairly be noted since 1916: (1) the Silesians have developed a scheme of industrial education with great success, both in Lima and in the provinces; and (2) a Catholic university was founded in Lima, in 1917, through the influence of the French Fathers of the Recoleta "to conserve the continuity of education given in elementary and high schools and to train up a body of one hundred per cent. Catholic lawyers." When this university was founded, the national university objected to recognizing its students. Under the law of education now in force, however, the studies carried on in duly recognized private universities are recognized as valid, being passed upon by an examining board appointed by the government. At present writing, the Catholic University offers full courses in art and three years of jurisprudence.

(d) *Progress in Evangelical education.*—(1) *Increase in schools.*—Under Evangelical auspices there are some seventy elementary schools for Indians carried on by the Seventh Day Adventists; a small elementary school in Cuzco and another in Arequipa maintained by the Evangelical Union of South America; a primary and secondary school in Huancayo, a primary and secondary school in Callao, a primary and secondary school for girls and an elementary mixed school in Lima, carried on by the Methodist Episcopal Mission; and a primary and secondary school for boys in Lima carried on by the Mission of

the Free Church of Scotland. Of these schools, those at Cuzco, Arequipa, Huancayo, and the Anglo-Peruvian College of the Free Church in Lima, have been founded since the Panama Congress. The last mentioned institution started as a small elementary school in 1917 with an attendance of about eighty. It has now a complete high school department, and matriculated in the present year 380 boys, the majority of whom look forward to a university career. It has recently become a union institution, the Methodist Church having joined with the Free Church in its support.

(2) *The teaching staff.*—Two of the foreign members of the teaching staff of the Anglo-Peruvian College have received degrees from the National University in Lima. One of these and a third member of the staff hold teaching positions on the staff of the University.

(3) *Better educational plants.*—The Anglo-Peruvian College possesses a fairly suitable building which it hopes to purchase and greatly improve. Even as things are, the institution has come to be regarded as one of the foremost centers of education in Peru. The official language of the school is Spanish. English is thoroughly taught, but only as a language.

10. *Uruguay.*

Uruguay is one of the foremost republics in regard to educational progress. Montevideo, its capital, is one of the greatest centers of intellectual life in South America. Uruguay has (1923) an estimated population of 1,603,000. The attendance in public schools (1922) was significantly large: 118,102.[7] As Uruguay now enjoys collegiate or national, administrative-council government, it logically follows that the general board of primary instruction, appointed by this council, should be fairly representative and efficient, and this seems to be markedly true.

Primary education is free and obligatory, covering at least the first three grades. The Government also furnishes the necessary books and supplies. There are eight normal schools. There are twenty-two departmental

[7] *Statesman's Year Book,* 1924.

(provincial) liceos and four at the capital. Graduation from the four-year course in these leads to a certificate and entitles to entrance in the schools of commerce, notary, agriculture, veterinary science, or the advanced two-year preparatory course which leads to entrance in the professional schools. Six preparatory schools offer these advanced preparatory courses. The liceos and preparatory schools had an enrollment, in 1919, of 4,943 persons.

The university at Montevideo is coeducational. In 1922 it had 1,615 students and 344 teachers. There is also in Montevideo a woman's school of secondary and preparatory instruction, where the dean as well as all the instructors are women. The government supports, at Montevideo, a school of arts and crafts, two schools of agriculture and veterinary surgery, and a national school of commerce. There are museums and a national library of 60,000 volumes. In addition, there are a number of private schools in Montevideo.

The influential women of Uruguay are quite active educationally. The Educational Committee of the National Federation of Women investigates school attendance, seeks to solve the problem of overcrowding in schools and aims to provide clothing, where the lack of it affects school attendance. It has organized a corps of school mothers and is solicitous about better moving-picture films, especially for the children.

(a) *Progress in public legislation and sentiment.*—The educational machinery of Uruguay has not been materially altered since 1916. Advance steps have been taken in many ways; perhaps at Montevideo, more than anywhere else in South America, the point of view of foreign educators is appreciated and utilized. The National Board of Education has issued regulations regarding home work, has paid considerable attention to physical culture in the schools, and, at the suggestion of medical officers, has sought in many ways to improve the health of the pupils and to give attention to the sanitary conditions of the schools. It has also developed a sound scheme of retirement.

(b) *Education under Roman Catholic auspices.*—In Uruguay the Catholic Church is subject to legislation re-

stricting the use of priests and nuns in the field of education.

(c) *Education under Evangelical auspices.*—One of the most beautiful and at the same time best equipped Evangelical educational plants in South America has quite recently been built in Montevideo, the Crandon Institute for Girls. Already looked upon with great favor by the Uruguayan people, it has acquired a new prestige through its improved equipment; and by extending its scope to include a boarding department it has added vastly to the effectiveness of its work.

The formation of the Evangelical Teachers Association of the River Plate has had much to do with improving the quality of missionary education. There is a great need for better text-books, particularly for use in instruction in the Bible and in religious education.

The Young Men's Christian Association has embarked upon a scheme of the careful, intensive preparation of leaders in its work, which is worthy of mention. A promising secretarial candidate may begin his training in Rio or elsewhere, but he completes it by a full, exacting course at Montevideo. This program will be paralleled by the training for selected and tested nationals at the proposed School of Theology and the Social Sciences at Montevideo.

11. *Venezuela.*

Venezuela had an estimated population in 1920 of 2,411,952. It is making slow educational progress. Primary education is free and legally compulsory, but the compulsion is nominal. Private schools are subject to none of the regulations which govern the public schools. There are excellent educational laws and good courses of study; but with insufficient funds and a very great lack of good teachers, public education is making slow progress. The most marked change in the country is a growing desire, particularly on the part of young women, for an education which will enable them to enter the business world, English and commercial studies being in great demand. Most of the private schools which are subsidized by the government are conducted by religious Orders of the Catholic Church.

(a) *Recent progress in education furnished by the state.*—The statistics regarding education eight years ago are not obtainable. The educational budget for 1922 was over a million dollars gold. About seventy per cent. was devoted to primary education, about eight per cent. to secondary education, about twelve per cent. to special schools, and about ten per cent. to university education. There were 911 ungraded elementary schools with 34,318 pupils and 96 graded elementary schools with 12,211 pupils. The 18 liceos and colegios gave instruction to six hundred students and included one liceo for girls with forty-nine students. There were two universities, the University of the Andes at Merida, with sixteen students, and Central University at Caracas, with one hundred, including three women. Central University reopened in October, 1922, in all departments after having been dormant, except for the school of medicine, for ten years. A total of 1,403 students attended the ten special schools, of which there were four schools of commerce, a normal school for women and one for men, a school of music and declamation, one of "*Artes y Oficios*" for men and one for women, and one of "*Artes Plasticos.*"

Venezuela is divided into ten districts for purposes of elementary school inspection. They report backward conditions, but are evidently possessed of ideals toward which they are working. The law limits to 910 the number of schools with one teacher only. The number of graded schools is ninety-six. The lack of a school census as a basis for a scientific distribution of these schools constitutes a real drawback. The percentage of illiteracy seems to vary from eighty-eight per cent. to ninety-three per cent. Every inspector makes a plea for better teachers, for more schools and for more materials with which to work.

Primary and secondary education seem to be virtually on the six-six plan. Luckey states that the principle of devoting the first years of the course to general information and the last years to special and practical knowledge seems to run through the entire system of education. A complete primary school is usually to be found in a favored community only. The courses are about identical with those elsewhere. There are said to be three liceos

and fourteen colegios for boys and one liceo for girls. In these schools there was an enrollment of six hundred last year. One educator from abroad reports a visit to a "colegio superior," where he found nothing above the fourth grade, but this may have been a private school. These secondary schools seem very poorly equipped. The normal schools and the other special schools are fairly well attended. Each normal school has a practice department. It seems to be the custom in Venezuela for each state to send a young man and a young woman each year to the normal school. There are many special schools to supply local needs.

Special attention is paid in Venezuela to physical education, especially in the boys' schools. In Caracas the boys are divided into groups, certain groups meeting each Saturday for drill and inspection.

(b) *Education under Roman Catholic auspices.*—There are many Catholic schools scattered throughout Venezuela, having the hold on the people that might be expected. A girls' school in Caracas seems to be the best one. There are a great many colegios for boys. No statistics can be given regarding them and there is no evidence of any special increase in their number since 1916, except in La Victoria, where a school was plainly introduced to offset Evangelical influence. A seminary is reported under construction in Maracaibo to provide both elementary and secondary education.

(c) *Education under Evangelical auspices.*—Advances in Evangelical education are few and slow, largely due to the prejudice of the people against Evangelical schools. Each mission promotes school work. The Presbyterians have two schools with six teachers and sixty pupils; the Swedish Mission four schools with three teachers and eighty-five pupils; the Scandinavian Alliance two schools with nine teachers and 105 pupils; the Christian Mission one school with two teachers and thirty pupils; the Orinoco River Mission two schools with two teachers and twenty-four pupils; the Independent Mission one school with one teacher and eight pupils; the Hebron Institute four schools with four teachers and fifty pupils; in all sixteen schools with 362 pupils.

The Scandinavian Alliance Mission is constructing a fine new grade school in Maracaibo. The *Colegio Americano,* a Presbyterian school for girls in Caracas, has a choice location in the center of the city and an excellent equipment. The Swedish Mission schools have undergone much improvement with reference to light, ventilation and playground space. Each of the missions is trying to develop native teachers of real capacity.

III. Educational Problems Demanding an Answer in Latin America.

1. *Should the national policy in education and the national language as a medium of instruction, or the North American system with English as a medium, be emphasized in the schools supported by missionary funds?*

The two questions are important, not to be solved arbitrarily. As to an educational policy it may be urged that wherever a state has a truly aggressive policy and program vigorously supported by the government, mission schools should be distinct upholders of that policy, doing their utmost to become a factor in its improvement wherever necessary. In the republics whose governments are lax educationally, the opposite policy may be necessary, but it can only be adopted as a temporary measure.

The use of English as a medium of instruction is a much more puzzling problem. The attitude of thoughtful South Americans living in progressive countries has been happily phrased by Calderon as follows: "To tolerate in our schools as the principal language an exotic tongue, is to forget the national for the foreign."

Against its use as a principal language of instruction are three objections: (1) mission pupils are thereby shunted away from professional training in government schools; (2) their studies in a foreign language do not, as a matter of fact, stimulate their finest natural development, but rather divert them into business life by their proficiency in English; (3) foreign teachers who are enabled to continue the use of their own language and their own modes of thought find great difficulty in entering the inner life of the students they are endeavoring to educate.

It goes without saying, however, that English may well hold a large place in the curriculum of mission schools of secondary or higher grade. It means much to introduce a student to English literature, to the current output of magazines or reviews, to the current thinking of Anglo-Saxon countries and to give him an English vocabulary. Many affirm that the current literature of Latin America in Spanish is often unwholesome.

Allowing for all these facts, it may still be urged that the use of Spanish or Portuguese to an extent which introduces the student to his own culture is essential. The advantage may lie on the side of making the student's own language the real basis of the curriculum, while affording first rate opportunities along the line of the English language and its literature.

(a) *Brazil.*—The school system of Brazil, originally modeled after the continental systems of Europe, fits into the thinking and habits of the people. Its nomenclature has become part and parcel of their educational vocabulary. The use of any other system is forbidden by law. No other language than Portuguese is admissible in the primary and elementary schools. In the judgment of most missionaries a foreign language should be used only to a limited extent in secondary schools. The lack of well organized and valuable text-books or reference material in Portuguese or Spanish makes it necessary, at times, to use English or French or German in the preparation of lessons. Even under such circumstances the Commission favors an actual recitation in Portuguese.

The general question of conforming the school organization of a mission to that of the national system or the importation of a foreign system, such as that of North America, must, of course, depend on circumstances. One writer says: "I think that while using Brazilian nomenclature we should use North American methods, organization and plans. The North American public school system introduced into São Paulo, is capturing the whole country. In higher education these methods will also, in the long run, be worth while."

(b) *Chile.*—If practice reflects conviction it may be said that the Missions that work in Chile have felt that, while

Spanish should be used in elementary schools, English should be the medium of instruction in secondary schools and in the primary departments of such schools. This practice has been challenged of late. Opinion seems to favor the adoption of Spanish as the language of the classroom, English being made a curriculum subject given much prominence in the course of study. The arguments for the use of English in secondary schools are: (1) the defects of the available text-books; (2) the difficulty of securing Spanish-speaking teachers who are in sympathy with the missionary objective; and (3) the danger of losing one of the main attractions of our schools in the past, namely, the superior teaching of English through its constant use in the school. Over against these arguments most Evangelical educators now point out (1) the injury done to pupils who have no adequate opportunity to develop a commanding enjoyment of their own language; (2) the consequent delay in the educational process: (3) the anti-pedagogical procedure of subordinating science, mathematics, history, etc., to English; and (4) the denationalizing effect of the school atmosphere, when the English language and foreign ways are constantly exhibited as superior to Spanish and to national usages.

It is the conviction of a thoughtful educational missionary that in a school where the resident staff is North American, the missionary teachers should be able to teach in both Spanish and English, and that such subjects as primary and elementary mathematics, South American history and other foreign languages should be taught in Spanish.

(c) *The Plate Region.*—The question of nationalizing mission schools, that is, of adopting the government program and Spanish as the language, is regarded as debatable in the region of the River Plate. There are three distinct attitudes: (1) that the North American program should be closely followed; (2) that local conditions should be the determining factor; and (3) that missionary schools should be nationalized, offering English only as a specialty for the encouragement of enrollment. The success of an Evangelical enterprise may hinge on the proper

solution. All constructive educators seek to face squarely up to it.

The principal arguments for nationalizing mission schools are: (1) the legalization of courses of study and of certificates constitutes a wider appeal for enrollment and enables higher education to be carried on without troublesome and sometimes almost impossible examinations; (2) national teachers can be secured to cover the general program of studies. This argument has less value in the Argentine, since there are plenty of available teachers; (3) missionary teachers are made free to teach the Bible, handle administrative matters, and in general to shape the educational environment of the students. This enables a given number of missionaries to undertake more extensive educational work. (4) Conforming to the local standards avoids all offence to national pride, while the sanction of the law gives prestige. (5) It does not forbid the teaching of English as a subject.

The arguments for an English or North American policy are as follows: (1) as a rule text-books published in the English language are superior; (2) it is very difficult for teachers trained in England or in North America to follow out the spirit and letter of Latin American requirements in education; (3) through their ability to use the English language the pupils are introduced to a wealth of English literature, both religious and cultural; (4) an English program attracts a certain element of the better class of Latin Americans, raising the general moral tone of the student body and accomplishing results which are far-reaching.

Since this question cannot be settled unanimously, it will be interesting to quote from the statements of actual representatives of schools of different types. The Crandon Institute of Montevideo has an enviable record of achievement. The official language of the school is English. Its point of view is given below:

"A mission school among the poorer classes who need to get the most education possible in a short time, is wise in giving instruction in the language of the country and in following the national courses of study. In schools that

attract the upper classes it seems wiser to give the major part of the work in English, with enough subjects in the vernacular to enable a pupil to pass into the government schools whenever desired. This policy has two strong arguments behind it; (1) all textbooks are much better in the English than in the Spanish or Portuguese; and (2) good teachers from the States are so crippled by being obliged to work in Spanish that their work loses much of its value. Crandon Institute has given a fair trial to the two language systems. The greater part of the instruction is in English, but from the kindergarten grade to the graduating class every grade has one or more subjects taught in the Spanish by competent national teachers. For instance, Grades One and Two have reading, Bible and elementary science in Spanish. Grades Three and Four have Spanish reading only. Grades Five and Six have Spanish reading, geography and grammar. The Seventh and Eighth Grades have Spanish history and grammar, while the Ninth and Tenth have advanced Spanish literature. Thus enough instruction has been given in Spanish to enable any pupil to enter the state examinations. This system is attractive to many students, since it makes them familiar with the riches of an English education, especially in literature.

"On the other hand, if the entire instruction is given in Spanish, the trained teachers sent from the home base are hampered for years in their teaching. Since it is an insult to ask pupils to attend a school which uses their native language badly, the major part of the work has to be given by nationals, many of whom are not of our faith or of our ideals. What right has a mission school of that sort to exist?"

The Colegio Americano e Instituto Comercial Ward of Buenos Aires, an enterprise in which the Methodists and Disciples cooperate, has equal aspirations to touch the upper classes of society. It is the only mission school of the Plate Region which is legally authorized to offer, on a par with the government schools, a complete secondary course of study terminating in a degree, which is generally recognized in South America as the university entrance requirement. Spanish is the official and dominant

language in most departments at the Colegio, English being emphasized and well taught, but offered more as an inducement. The secondary department of the Colegio, although young, has already made a strong beginning. The Director expresses himself as follows, especially with reference to this department:

"The question of language and program with us is no longer debatable. The boys from the government schools may come to us at any time up to the end of the secondary course and return as well, with no interruption to their progress. We enjoy the full confidence of the school inspectors. Our graduates are admitted to the National University under the same conditions as those of the government schools. After six years' experience it is my judgment that we could not cover adequately the preparatory course of study in the given time, if we were to insist on the use of English as the medium. A strong course in English is obligatory, and out of it we get good results. Our present senior class in the Colegio Nacional is studying selections from the English classics. None of these students came with any previous knowledge of English, but now, without exception, they all converse intelligently in that language. The wealth of English literature has been shown to them and is within their grasp. We are building up a strong national faculty of teachers who understand our purposes and who cooperate with us, although they are by no means all Evangelical Christians. Our Bible classes are all in the hands of missionaries at present, since we have not been able to develop professionally efficient Evangelical teachers. The only limitation for our growth and influence in the future seems to be the capacity of the educational plant which we can finance, for our work is taking root in the country and should eventually become a part of the very nation itself."

In the region of the River Plate the great majority of Evangelical schools use the Spanish. The Baptists, Disciples of Christ, Lutherans, Adventists, Brethren and Mennonites all follow the national program. The fine educational work of the Young Men's and Young

Women's Christian Associations in day and night classes is, with the exception of English language study, handled in Spanish.

The opinion is quite general that missionary work in education should live because of the super-excellence of the work done, rather than because of a difference in program. Its emphasis is on character building and the laying of strong moral foundations. Missionary institutions have the advantage of a greater freedom of initiative and experimentation, and they are inspired by the religious motive to emphasize a scheme of education which will promote personality and culture. Such schools invariably enable their pupils to learn the English language and to speak it with some fluency, but this does not demand the entire conduct of a school in a foreign tongue.

On the whole the feeling of the River Plate Commission is that the mission schools should follow the national policy, but aim to take a lead in perfecting it. They should cooperate with and contribute to the government's educational system. The teaching of English justifies itself as a splendid medium of contact between missionary and student and as an introduction of each pupil to the riches of its literature. The missionary educator, however, may readily find his opportunity in administrative functions in English classes, in the teaching of the Bible and of religious education, in the guidance of club work and student activities and in the opportunities for shaping the moral and educational atmosphere and the policy of a school. A teacher ought to be distinctively a leader, releasing himself from the major routine of the classroom in order to exert a wider influence through the school in the community and in the state.

(d) *Peru.*—At Lima the Committee reports that the national plan of education and the Spanish language are used. The aim is not so much to make British or American scholars, but rather God-fearing Peruvian citizens. Adherence to the national plan of study makes it possible for pupils of the school to be used as teachers under all conditions. Moreover, the plan of study now adopted by the government has grown out of the advice of the experts utilized by the government. English is taught daily,

because of its value from a commercial and social standpoint, and also because it introduces students to a choice literature.

Venezuela.—The consensus of opinion among the missionaries in Venezuela is that Spanish should be used as the medium of instruction with English as a required subject. As to the North American system of instruction, the Commission urges that the educational objective in Latin America is rather different from that in North America. One educator suggests that the system should be seventy-five per cent. American. Another lays down the following principle:

"Teachers, though foreigners, should seek to bring out what is beautiful and of value both in the language and in the national policy of Venezuela, remembering that he is training Venezuelan citizens. It is a mistake not to recognize the national requirements and to so formulate an educational program that pupils can receive the state certificate."

Reviewing these frank replies, the General Commission would remark that it is evidently the dominant opinion among missionary educators in South America that the instruction given in elementary schools should be in the current speech and along the lines of the educational policy of each nation. In secondary schools the bulk of the teaching should possibly be given in Spanish or Portuguese, accompanied by a progressive, steadily broadening training in English or French, and through the use of one or both of these, it should open to all students the advantages of English and continental literature. There seems to be a growing *rapprochement* between the educational authorities of South America and of these other countries which will surely bring about eventually a wise adjustment. There may be many differences of opinion regarding specific details.

2. *To what extent should a mission school be expected to attain self-support?*

(a) *Brazil.*—The Brazil Commission stands for the

principle that mission schools should, from the first, aim at entire self-support. They are a part of the permanent organization of the Evangelical Church and should be organized on a basis which implies permanence. If mission schools are largely a charge upon mission funds, the increase in their number is made difficult. So far as they may be made self-supporting, and thus permanent, their usefulness is very great, not only in solving the general problem of public instruction, but by definitely aiding the Evangelical movement and training the youth of the Church.

In case of small parochial, primary schools the Mission may properly provide for supervision, but other expenses should be met by local income. A teacher should be chosen with reference to the social needs of her pupils and her training should prepare her to keep steadily in touch with them. In the case of larger schools, established at strategic centers with grammar school or junior high school courses and often with boarding departments, it may often be necessary, at least in the earlier years of the history of the school, for the Mission to defray the expense of competent administration. Many of these schools, however, should from the first meet all outlays. Complete financial independence is a possible goal. Professional schools of collegiate grade can rarely be made self-supporting. It is unreasonable to expect the full cost of such instruction to be paid for annually by the student body. Even in North America endowments are necessary. Even such schools, however, may help to defray their expenses through boarding departments, well managed.

One great reason for self-support is that the opposite policy accustoms the constituency of mission schools to such low tuition rates as to make it impracticable for schools born of national initiative to compete with them.

(b) *Chile.*—The Chile Commission takes a slightly different viewpoint. It declares that the missionary output of some schools has been diminished and the progress of their work retarded by the necessity imposed upon them of meeting their entire annual budget. The attaining of self-support is not more important than the propagation of the gospel message or the maintenance of educational

standards. A boarding school operated for the well-to-do classes may come nearer to self-support than is possible for a small parochial school which principally serves the poorer classes. School directors, confronted with the requirement of entire self-support, must often, for the sake of income, admit or retain pupils unworthy of their efforts or they must cause real hardship to overworked teachers, or else neglect their equipment and upkeep, unless there is a marked demand for such education as these schools provide.

Missions should periodically study their own situation, and determine, perhaps once in every five years, the degree of self-support which a given school should strive to attain for the following period. This policy will both stimulate economy and permit of a reasonable forecasting of expenditure.

(c) *The Plate Region.*—An educationalist answers this question regarding self-support by asking what is meant by it. The first big outlay for a school of any importance is building and equipment. Such a school, once launched, may logically anticipate a time, when its success will balance its expenditure; but by that time conditions will almost certainly have so changed that new expenditures are demanded along these lines. First-rate education tends to become more expensive in proportion to its efficiency. Every growing school must have an increasing budget. In the Plate region, as elsewhere, the schools which have chiefly emphasized self-support now find themselves with dilapidated buildings and with equipment wholy inadequate to present day demands. Moreover, the price of self-support in the schools which are directly managed by missionaries is the life blood of those missionaries, who finally go home broken down by the hopeless process of trying to make ends meet in an understaffed school.

Another principle is that the more advanced the type of education, the more expensive it is. A small primary school under one teacher may be able to get along and pay its way. Given a suitable piece of land and an efficient plant and such a primary school has great possibilities. Such a primary school with a minimum of 125 pupils

should be self-supporting. With a boarding department it may be prosperous.

In the secondary schools in the River Plate region the competition of government schools makes a high fee rather impracticable. On the other hand, the faculty overhead is considerable, the numbers and the salaries of the teachers having materially increased. A prosperous boarding department depends upon the accommodations which are offered. The better the plant, the more likely an institution is to have a waiting list.

There is a growing feeling that it is a serious mistake for missions to make their educational work so extensive that they can afford only a second-rate equipment. Every mission school should be the equal, if not the superior, of the public schools. The time is past when it is good policy to think of them as agencies first of propaganda and secondly of education. This is a charge made against the Catholic schools, but Evangelical schools are not blameless. Yet in the Evangelical schools of today a professionally satisfactory Romanist would be secured as a teacher in preference to an Evangelical candidate who was professionally ill-trained.

Whatever is the standard established for secondary schools, it is clear that for educational work of true collegiate rank, endowments are necessary or their equivalent. The proposed Faculty of Social Sciences and Theology at Montevideo is a case in point. Educational plants in the River Plate region involve heavy costs. It may safely be said that in the Republics of Uruguay, Paraguay and the Argentine building costs as much, if not a little more, than in the United States.

In conclusion, it may be said that, given an adequate school plant with an allowance for expansion, a primary school should be expected to take care of its running expenses, even to the support of the missionaries on its staff; a secondary school, when it has attained at least 130 boarding pupils, should meet its current budget; professional schools must rely on endowments or subventions.

(d) *Peru.*—All mission schools should aim at self-support, but those in Peru have not as yet reached this goal. The mission educators oppose the policy of accept-

ing government grants, lest they lose their liberty in school management. In the opinion of the Peruvian Commission the principal reason for establishing mission schools is the proper education of the children of believers and of those families which are connected with the Protestant Church. This is a duty irrespective of fees. An education which is absolutely free is unwise. All should pay according to their known circumstances. Those outside of the Evangelical ranks who send children to the mission schools should pay full fees. Anything like a real self-support is at present impracticable.

(e) *Venezuela.*—The Commission declares that self-support should be aimed at in mission schools, but not at the expense of interfering with the admittance of poor children. Those who can pay should be charged a fair tuition.

To this question of self-support quite possibly no one general rule can be laid down. No one questions that the maintenance of efficient schools goes along side by side with evangelization in the development of a permanent Evangelical community. Every such community must be emancipated from the bonds of ignorance and shown the road to self-expression. This means the discovery and the training of leaders of every description. A broad answer would seem to be that each community should be expected to provide for its elementary schools as promptly as possible; that it should cooperate in the maintenance of the secondary schools which will provide its desired leadership and a reasonable constituency of fairly educated laity; and that the provision of facilities for higher education will call for cooperation with national institutions or for such endowments as sustain similar work in other countries.

3. *Should schools be denominationally managed or be union schools?*

(a) *Brazil.*—In the opinion of our Commission there is no type of school which may not be operated in common by more than one denomination. At the same time, any school, for geographical or other special reasons, may be

operated on a broad Christian basis as a denominational enterprise. For instruction which is specifically denominational the place is not the school, but the home, the Sunday-school and the church. All types of schools should be thoroughly evangelical in spirit and motive, but the religious instruction given should be that desired by all branches of Evangelical Christianity.

The schools that are most likely to be denominationally managed are the parochial school and the theological seminary, for those who wish to stress denominationalism in mission work. Even a theological seminary which aims to teach systematically the doctrines of revealed religion may wisely be a union school, since nine-tenths of the body of Christian teaching is common to all Evangelical bodies.

Secondary schools and all schools of higher or technical learning should, wherever possible, be operated interdenominationally.

(b) *Chile.*—In the opinion of the Chile Commission a policy of close cooperation between missions with denominational control of specific institutions reaches better results than union operations, except in the case of normal schools, theological seminaries, or other institutions of higher learning to which the respective denominations send relatively few students. In all these higher institutions union management diminishes the cost of operation per student and imparts valuable training in breadth of mind and catholicity of spirit. In lower schools these considerations may seem of less importance; but, at all costs, a vastly greater emphasis should be placed on primary teaching and the training for it should be the very best.

(c) *The Plate Region.*—If the function of a school is to make Baptists, Methodists or Disciples, etc., then all classes of schools should be entirely managed by their respective denominations; but if it is its function to promote a real educational advance, to form Christian character, and to develop well rounded personalities imbued with Christian ideals, then there is no such necessity. Educational institutions offering advanced courses of study are generally more successful as cooperative enterprises. Such schools have a chance to solve the difficult problems

of staffing and financing. The maintenance of a university program of any sort almost requires combined effort.

Experience in cooperative work reveals the surprising truth that "where various denominations unite, whether for secular or for theological education, their differences arise over policies of administration rather than over theological distinctions. It is the habit of doing things in a certain way that creates most of the difficulties."

Short course pastoral training schools should probably always be denominationally managed. These must offer courses in church history, in church administration and in fundamental beliefs. For minds not highly trained such matters, each involving a denominational point of view, should probably be denominationally presented.

(d) *Venezuela.*—In Venezuela there is such a need of elementary education that each Evangelical mission needs to do all that is in its power for the children within its reach. The Commission on the whole would be in favor of a union normal school and perhaps one for Christian workers.

Whether denominational management of schools is a matter of educational convenience or a sacred duty is a question of importance. In the former case it is perfectly clear that wherever practicable schools shall be handled in common. Elementary schools will, as a matter of convenience, generally be handled by each denomination in its area. Many secondary schools are doubtless so located that they can best be handled by one denomination. Where more than one denomination is at work, however, to have several small meagerly equipped schools in place of one outstanding one would seem to be not only an educational but a missionary blunder. Where union schools seem impracticable, it may be possible to introduce the element of federation with each denominational school assigned a specific task.

4. *Should the Evangelical churches develop their own universities?*

This question may seem academic in view of the fact that there is today in all Spanish South America only one

institution which is qualified to carry men through to the university. For some time to come it would seem that no bona fide Christian university would have an adequate student body unless it drew from non-Evangelical sources. It must be remembered, however, that a Latin American institution of learning derives its prestige from its inner conditions rather than from a large registration or an impressive equipment. Whether the atmosphere of the national universities has been clearing during the past decade or is likely to clear during the coming decade in such a way as to open their advantages to able students from Evangelical schools without the probability of wrecking their spiritual lives is a question to be considered. Undoubtedly ways must be provided for the very best training of the future leaders of the church.

(a) *Brazil.*—This is a difficult question to answer categorically. It is true that the national universities are dominated by skepticism. On the other hand, the enormous expense of setting up and equipping with adequacy an Evangelical university constitutes a real difficulty. It is the conviction of the Brazilian Commission that there is at present no urgent demand in Brazil for an Evangelical university with a complete circle of faculties. There are urgent needs in the educational field, especially along technical and vocational lines, but in general it would seem wise to work in connection with the long established national schools. All work of a university type should, of course, be cooperative.

(b) *Chile.*—The Evangelical churches might plan to develop a university of their own in Chile. The spirit of materialism and agnosticism prevailing both among faculty and students in the National University makes cooperation inadvisable. Once such a university was established, the missionary schools of primary and secondary grade would have more influence in shaping national educational policies and would receive much more recognition.

(c) *The Plate Region.*—Evangelical institutions in the River Plate region have not yet reached a point in their development where they may effectively demand university recognition through the exchange of credits. Such

a recognition of missionary institutions is not impossible, yet it may be long in coming. Possibly it may be wise to initiate such academic reciprocity through an initial approach from the United States.

Professor Ernesto Nelson, a leading progressive of Argentina, addressed, on May 31, 1924, the annual meeting of the Women's Evangelical Union of Buenos Aires. A quotation will give an idea of what the Evangelical forces face in educational circles in Latin America:

"Speaking broadly, men are non-religious, and I must declare that the great majority of men who have distinguished themselves in public service are men without Church connection. I will go so far as to state here that a sort of suspicion lingers about a Churchman, for people know that loyalty to the Catholic Church does not always mean loyalty to what is right and just. However, no matter how out of sympathy a man may feel against the Catholic Church, the foundation principles of Christianity often find a sympathetic response from him. That is not a general fact, however. In the minds of educated men there is often no place left where sound, religious ideas may develop. With them even morality has lost its religious foundations. In such cases morality derives strength from the sense of honor or from patriotic motives. You will find hundreds of men ready to accept their neighbor's burden whose acts are prompted not by religious motive but by an unmixed sense of duty and pure desire to do good. Of course, you will rightly say that this is religion and I admit it is. But I think you will accomplish little in your work here, if you attempt to bring such men back to their lost faith. Proselytizing is a much discredited process here, because in doing it the Catholic priest seeks chiefly power for his organization. As you know, there are no sects in Catholicism. People brought under Catholic dogmas have little conception of personal religious freedom, and they look at denominations as contending powers rather than as expressions of personal interpretations of religious truth. Therefore, any attempt at religious propaganda, however disinterested, will be construed as an attempt to weaken the power of one church for the aggrandisement of another.

The merest suspicion that you are doing this will deprive you of some authority even among the bitterest enemies of the Catholic Church."

Another writer of similar position, Dr. Julio Navarro Monzo, writes as follows:

"Whosoever comes to South America with the intention of furthering the interests of dogmatism, or of propagating theological controversy, will meet with failure. Those questions do not interest the South American youth, and, in my opinion, have ceased to interest the whole Latin race.

"The question of ecclesiastical organization does not interest him. Whether it be the Episcopal regime, the Presbyterian or the Congregationalist, it is a matter of indifference to him. He does not believe in the Church, feels no need for her, and is accustomed to ignore her existence."

These opinions, which seem well founded and representative of the thinking of those who are educationally prominent, may seem rather discouraging. They certainly indicate that there is little immediate hope for any further cooperation than that implied in exchange professorships from North America or from Great Britain, or in inspirational speakers welcomed from time to time.

(d) *Peru.*—If the Evangelical churches could develop such a university, it would be a great asset. In the University of Cuzco there is said to be only one Evangelical Christian among the 250 students. The vast majority of students and teachers call themselves atheists. If the national universities met adequately the educational demands of a country, and if its authorities were willing to cooperate with Evangelical workers for the spiritual welfare of the students, the expense and effort necessary for building up an Evangelical institution of higher learning might not be called for. Such an enterprise involves more or less rivalry with national institutions and, so far forth, defeats the general purpose of those who are working in a country. On the other hand, if there is a recognized need for a first class school of higher education, and if the entire group of Evangelical forces can unite in

founding one, there may develop an enterprise of incalculable value.

(e) *Venezuela.*—The possibility of an Evangelical university in Venezuela is exceedingly remote. When students from Evangelical schools are prepared for a course of higher education they may serve to introduce Evangelical influences into the state institutions.

The development of an Evangelical university is, of course, prohibitive for any one mission. Such an institution is only possible when all Evangelical forces unite to found it. A real step in this direction is embodied in the proposed founding of a Faculty of Theology and a School of Social Sciences in Montevideo by the Methodist, Presbyterian and Disciples Missions. The development of the Colegio Americano e Instituto Ward of Buenos Aires to develop instruction in the direction of commerce and finance with a possible advanced training course for teachers in philosophy and letters is an active ideal which dates back to the original purpose of founding the college. It is the judgment of the Commission that strong institutions of this sort may prove a great blessing to Evangelical work in the region of the River Plate. They constitute a practical approach to the larger problem. Another approach by way of Evangelical hostels at the universities is considered on pages 316, 317.

5. *On what classes of schools should Evangelical Missions specialize?*

This is a question which should be discussed as a matter of permanent policy rather than on the basis of temporary expediency. It really means this, in view of the limited resources of the mission, on what kinds of schools shall it lay emphasis? Often a school must receive some support while getting on its feet, and yet within a limited time it will be expected to be self-supporting. Such a case is not pertinent to this discussion. Elementary schools, for instance, constitute a fundamental need for which a mission must develop a demand; but a sound educational policy might look to the state or to the community for the necessary support with the least possible amount of delay.

The training of teachers of character for these schools is a legitimate missionary task which for a long time may involve the investment of mission money. In most countries of the world the state is only too glad to make grants-in-aid to such schools, if they are managed to its satisfaction. The field of secondary schools seems to offer a ground for much discussion. The question of self-support may affect seriously missionary leadership in introducing the needed types of schools. It would seem that the classes of schools for which missions would take special responsibility would be of this grade.

(a) *Brazil.*—In Brazil, as in Latin countries generally, the most distressing need is for primary schools which can teach the people to read. The contrast is always striking between the highly trained professional man and the densely ignorant masses. The percentage of illiteracy is appalling, reaching in some of the interior states of Brazil to from eighty to ninety-five per cent.

The next great need is that of simple but adequate normal schools for the training of elementary teachers. The municipal and state authorities are often willing to appropriate funds for elementary schools, but are unable to find teachers. The few that have been trained are insufficient in number to supply the larger schools in towns and villages. Moreover, most of them come from families of fair social standing and are unwilling to subject themselves to the discomforts of life in rural districts. Teachers should be trained who have been selected from various social ranks, so that schools may be opened in the country districts. The normal schools, as well as the secondary schools, should have carefully developed courses in domestic arts and science.

(b) *Chile.*—Missionary education should specialize on secondary schools, without neglecting primary instruction. The educational program should be built around the secondary school as a center, with the idea of retaining the largest possible percentage of pupils until they have finished the secondary curriculum.

In specialized education, where there are clearly defined needs, mission schools may well become pioneers, developing on a limited scale programs which may later be devel-

oped by state institutions. In Chile there is a recognized need for higher cultural tràining of university grade. Some one of the existing secondary schools might be encouraged to meet this need by lengthening its course of study and gradually expanding its work.

(c) *The River Plate.*—The Central Conference of the Methodist Episcopal Church in Latin America, at Panama, April 3-13, 1924, made two suggestions as deserving of special consideration at the Montevideo Congress: (1) the opening of the proposed international, interdenominational theological seminary at Montevideo: (2) the study by a competent commission of the problem of primary parochial schools in needy places. These suggestions express the current thinking of one of the stronger groups of churches in South America. A strong Evangelical Church, of course, connotes primary schools, secondary schools, schools for higher education and theological seminaries. Probably the wise planning and support of primary schools, and the development of adequate normal training constitutes the most immediate demand of the situation.

(d) *Peru.*—It would be highly desirable if opportunities for primary and secondary, and possibly for higher education, together with opportunities for industrial, commercial, normal and theological training, could be offered under Evangelical auspices and influences. Where Evangelical resources are limited, it is more logical to specialize on the kinds of schools which can most vitally touch the national life. Commercially and industrially trained men certainly offer an open field for missionary service, but in a Latin country these are not the men who form the country's ideals and policies. The national and spiritual center of gravity lies in the professions and especially among literary men and statesmen. The Evangelical forces ought to keep open the avenues to higher education and to encourage young men and women to thoroughly prepare themselves for service to their own country. An especially great opportunity for growing effectiveness lies in the normal schools, a field so far largely neglected by the missions in Peru. A normal training school for girls is sadly needed. The one in Lima is virtually under Roman

Catholic control, so that a Protestant girl finds it difficult to secure good training without renouncing her principles. A polytechnic school would be of great use in Peru, offering classes in music, art, languages, stenography, bookkeeping, nursing and household economics.

(e) *Venezuela.*—At the Conference on Cooperation in Venezuela, held in March, 1922, the missionaries expressed their conviction that primary education is of the first importance to the Christian forces in Venezuela. The Presbyterian Mission was encouraged in its plan for boarding schools for boys and for girls, these to be raised to the level of secondary schools as rapidly as possible. A good normal school for elementary teachers is greatly needed.

6. *What are the results of the education of advanced students in institutions of North America?*

Experience is being gained on this perplexing question all around the world. To send a bright, promising student to the land from which his teachers came, to get the benefit of its best culture seems superficially an excellent plan. But in experience it may prove otherwise. That plan can never be approvable which denationalizes a student or unfits him to drop back into the accustomed social and religious surroundings of the communities in which he is to be a leader. Three essentials of a worthy candidate for such an experience would seem to be (1) a real maturity including practical experience in some definite work; (2) a thorough education, carried to the stage of independent thinking; and (3) a stable Christian conviction. Such men or women, who already have mastered the best that their own land can offer, are in a position not only to profit by a sojourn abroad, but also to be received as helpful contributors to the thinking of their confrères in study.

(a) *Brazil.*—In the judgment of the committee, work below high school or junior college graduation is better done in Brazil. A prolonged residence abroad, in case of persons so young as these, tends to weaken the ties of intellectual and spiritual sympathy with the student's coun-

try and to that extent unfits him for highest usefulness to his people.

As to genuinely advanced students, prepared for collegiate, technical or professional training, good results depend on three factors: the moral equipment of the student, the character of the institution he attends, and the associations he forms in his new environment. General inductions are difficult. When Christian boys and girls, well trained in Brazil, attend schools where they encounter Christian influences, good results usually follow. A large number add to their own national vices the evil habits of their new surroundings and return to their homeland with an increased influence for unrighteousness. Between these two extremes stands the largest class who bring back no distinctive religious or moral benefit yet, having made good as students, return with broadened vision and sympathies, and are prepared to make a large contribution to the advancement of their country. As a rule, however, the number of students who should be sent abroad for study is limited. Advanced work should be done in home institutions as far as feasible.

(b) *Chile.*—Notwithstanding the discouragements resulting from a number of cases, there have been a few notable exceptions. Students have acquired Christian convictions through North American comradeships at college; others have had their nascent sympathies confirmed and strengthened. Since there is a continual procession northward which missionaries cannot withstand it behooves them to improve every occasion for establishing Christian friendships. The smaller character-forming institutions are to be preferred for the initial contacts.

(c) *The Plate Region.*—The slogan of this region is "Prepare your Christian workers on the mission field." The experiment of sending national Christian workers to the United States for advanced educational training has not, as a rule, been satisfactory. There are exceptions, of course. Some have done well, but many have faced the differences of atmosphere, customs and teaching to the loss of their faith, while others have been given a point of view and a mental attitude which make them practically unusable in the Christian work for which they have

been trained. Those who have been brought up among mission influences are often unable to endure the actual situation in which they find themselves; those who go assuming that they will have to make their own way are likely to become appreciative of the opportunities afforded. Evangelical Christians, well grounded before they go, not infrequently gain a new conception of Evangelical Christianity, and are more tolerant toward it when they eventually return.

The Faculty of Theology and Social Sciences at Montevideo, where high grade university work will be done, is proposed to meet this very need of first class training for choice Evangelical leaders. The Young Men's Christian Association has established a training school for secretaries with a four year course, the first two years of which can be carried on in Rio de Janeiro, Buenos Aires or Montevideo, with the two finishing years in the college now functioning in Montevideo. These institutions seem to point the way.

(d) *Peru.*—Comparatively few students have gone from Peru for advanced training in North America and returned to work in their own country. One man can be cited, however, who, after graduation from a North American university, is now holding a high position in the Department of Public Instruction, and is working diligently for better schools in Peru. Quite recently another young man who gives much promise returned from a period of training to take a Methodist pastorate in Lima. It is interesting to note that the Peruvian government has now settled upon a policy of assisting promising men to go abroad for training, but only those who have completed the courses available at home. It has been clear that the majority of boys sent abroad before they have gained experience and thoughtfulness returned home charged with a feeling of impatience over the backwardness of their own country, and so desirous of adopting North American ways as to seriously damage their usefulness in exercising an effective influence for improvement.

(e) *Venezuela.*—It is the experience of the missionary body in Venezuela that students who have gone to North American institutions have not been helped religiously by

the experience. Two or three students from Maracaibo, two from Caracas and one from Carupano have been sent to the Union Theological Seminary at Porto Rico. For most of them the current year is the first year, so that the results, whether good or bad, cannot be determined. Moreover, this is really keeping them within Latin American bounds.

7. What are the possibilities of missionary service by North American teachers not sent out as missionaries?

There are a growing number of young teachers sent out by mission Boards for definite terms of service in China, Japan and India, who are not commissioned as missionaries in the accepted sense of that term. The question is worth raising how far South America can use such teachers who go for terms of from three to five years. It should be assumed that they are professionally well-equipped, genial in personality, truly religious in spirit and ready heartily to share in the activities of the missionary circle wherever they may be working. A certainty regarding these qualifications is a moral obligation resting on the Boards which send them. Teachers who feel superior to their surroundings, who do not enter heartily into their tasks with a readiness to enter into loyal and intelligent comradeship with Latin American educators are of little use.

(a) *Brazil.*—Not a few of our most valuable missionaries came to Brazil in the first place as teachers not under missionary appointment. Any religiously-minded teacher, whether in a mission school or in an institution under governmental control, has unlimited possibilities for Christian work. A strong and attractive personality has many opportunities for influence outside of the official routine, but such a teacher must possess a true missionary motive and have all the qualities which make a valuable missionary.

(b) *Chile.*—North American teachers not sent out as commissioned missionaries cannot safely be counted on to endure the routine of prolonged service in a missionary institution. Those who are accepted as teachers for a

limited period must not only be strong Christians, but have a positive missionary purpose. These must cooperate wholeheartedly with the missionaries and recognize the authority of responsible missionary executives or they will be a source of trouble.

(c) *The Plate Region.*—The commission feels that mission Boards should not in general place much reliance on teachers who are engaged for a short term of service. Such do not get under the burdens of administration and of evangelistic work adequately. As a matter of fact, few schools can afford the outlay necessary to attract first rate teachers of this sort.

(d) *Peru.*—Peru has very little experience to cite. Results have been both good and bad. No one lacking in missionary spirit had better be sent to the mission field in any capacity. One of the early missionaries to Cuzco was, however, also the English teacher in one of the colleges in the city. His name is still loved and revered by hundreds who knew him. In the national schools there are occasionally opportunities for the teaching of English where a capable Christian teacher would find many opportunities for quiet, unostentatious Christian service among his pupils.

(e) *Venezuela.*—Any earnest, Spanish-speaking American teacher, who wished to come to Venezuela and teach in the public schools, could render a great service in breaking down prejudice against education, in doing away with superstition and in exhibiting the spirit of Jesus Christ in his daily contact with students. Such a teacher, to be of value to the missionary cause, would have to share clearly in the missionary spirit.

8. *How may exchange professorships be related to missionary work?*

An "exchange professor" is one sent to South America by a European or North American college or university for a limited period, one year or one semester, or even for the time needed to give a specific course of lectures, in exchange for a similar professor on a South American faculty, who renders like service to the institution abroad.

The custom is well established as between European and American universities and between those of the Orient and of the Occident. It is beginning to be developed to some extent between Latin American institutions and those of Europe and North America. The question is whether such representative educators, especially when belonging to one of the constituencies represented by a Board working in Latin America, may not be made highly helpful beyond the exact limit of his educational contact.

(a) *Brazil.*—It is highly desirable that the professor or lecturer who goes from Latin America, representing the intellectual life and the strong currents of influence in his own country, should be enabled to see as many as possible of the institutions that represent the best phases of the life, work and influence of Christian schools in the United States. It is further to be desired that these men should be carefully brought into touch with leaders of the great missionary movements, so as to be enabled to gain a fair conception of its dignity, its motives and its purposes.

It is equally desirable that the professor who comes to Latin America should be chosen for his high personal and Christian character and his sympathetic attitude towards the great missionary enterprise, as well as for his professional standing. As far as possible, his work should be done with an eye to the greatest social and ethical value as well as to its scientific truth and worth. Such men, wherever possible, should be induced to give a special series of lectures in the great centers of student life on themes which bear at least indirectly on the problems of Christian apologetics. Of course it would greatly further the interests of the mission cause, if such lectures were as frequently as possible given under the auspices of Christian schools.

(b) *Chile.*—If American universities which send exchange professors to Latin America would be careful to choose strong and discreet Christian educators, who would not only regard themselves as ambassadors of education, but who would avowedly be interested in Christian work wherever they happened to be, it would be of great value to the cause of Christ anywhere.

(c) *The Plate Region.*—The present antagonistic atti-

tude of university circles to the Church in the River Plate region would make it necessary to bring Christian exchange professors here under indirect auspices. Such a man would have to be an educator of recognized standing, whose books would serve as his credentials. He would have to come prepared to find himself among his peers. The plan seems a possible means of reaching "intellectuals." Nothing has ever been tried of the kind. The University of Buenos Aires maintains an active exchange of professorships with Latin countries,—France, Spain and Italy. The courses offered in exchange are usually in the form of a series of lectures, which never extend throughout the term.

Neither Peru nor Venezuela have had any experience which bears on this exact issue.

9. What evangelistic results are to be expected from mission schools?

No mission school may safely ngelect the work of education to which it is dedicated for the sake of making other non-educational gains. Yet every strong mission school should serve a broader than the purely educational purpose to the Evangelical cause. To determine what this should be and how to properly foster it are questions of immediate importance to every Evangelical educator and to each Mission.

(a) *Brazil.*—The inculcation of Christian ideals and the formation of habits in conformity with such ideals are two definite results which we have a right to expect from mission schools. These develop in the proper atmosphere which is saturated with Christian ideals and love. The most important factor will be the illustrative and illuminating lives of the missionaries. The following up of pupils on whose lives a Christian impress has been made after they leave school is a measure too often neglected by overburdened educators. Mission schools do much to disseminate Christian ideals in the community which they serve. They create a favorable attitude toward Evangelical Christianity. Perhaps they are often disappointing in direct evangelistic results, but it must be remembered

that the first duty of a school is to train the powers and capacities of the mind. Its teaching of religion comes through the contact of the pupils with Christian ideals during the period of residence.

(b) *Chile.*—The missionary teacher is no less an ambassador of Jesus Christ than is the missionary preacher. He has an unusual opportunity for influencing his people in things ethical and religious. It would seem reasonable, therefore, that every missionary educational institution should insist upon maintaining an atmosphere which favors the normal development of sound Christian character. The school should also contribute directly to the solution of the moral and social problems of the community of which it is a part. The homes of the pupils should be reached through such contacts as the teacher can make. Such a school should always have in mind the discovery and development of leaders. It should likewise do its best to foster in the school and in the community sound social and ethical opinions and a sense of civic responsibility and of true patriotism. These great results are only achieved when definitely planned for. The silent influence of the teacher's life is beyond measure, but missionary institutions will not bear their greatest fruitage until the directors and teachers set clearly before themselves these educational objectives. The impersonal, professional attitude should be replaced in the case of the missionary teacher by personal friendship and national sympathy.

(c) *The Plate Region.*—Whatever the general program of a mission school, it is morally obliged to offer first rate training in the courses of study advertised. Mission schools are not primarily agencies of Evangelical propaganda and secondarily educational institutions. The evangelistic results anticipated must be reached through the personality of the teachers, through the moral atmosphere that makes up the student environment, through the Biblical instruction given, and through the gradual understanding of the real meaning of Evangelical Christianity, its altruistic appeal for service, the responsibility of the individual and its challenge to the best there is in a man to right ways of living.

Mission education is a work of faith, looking to the

future. There is no yard stick with which to measure its success. Its evangelistic value will be mainly represented by those of positive Christian temperament whom it sends forth either into professional Christian service or into active Christian life.

(d) *Peru.*—It is decidedly unfair to judge the work of a mission school in Latin America by the number of Evangelical church members which it produces. Mission schools do not need to disguise their religious instruction today nor their evangelistic program, yet the majority of the pupils can hardly be expected to identify themselves openly with an Evangelical church at the cost of social and family ostracism. Yet a lasting spiritual impression may often be made on their lives. One correspondent writes: "It is evident that the evangelization of Latin America cannot be effected by a wholesale conversion to Protestantism, but rather, as in the days of Luther, by reform and counter-reform without and within the Catholic Church. The schools can contribute to both phases of this movement in a manner quite impossible for the Evangelical churches as such."

Mission schools, as now organized and carried on, help directly in increasing the attendance at church and at Sunday-school services, in Bible classes and Christian Endeavor work, in providing teachers for country schools, training Christian girls for district hospital work, supplying itinerating bands for gospel work in outlying districts and in promoting other incidental activities.

(e) *Venezuela.*—The first purpose of the mission schools is to train the children of church members. These naturally become members of Evangelical churches, the credit belonging to the Christian home, the church and the school. Many of the pupils will, of course, come from non-Christian homes. The influence of school life will at least promote through them the leavening of the community.

Questions like this involve decades and even generations in their answer. Schools ought to produce results of the most abiding kind, and yet such results are not easily put into figures. The fundamental question to be asked is: where do graduates of these schools go and how definitely do they maintain through life the principles supposedly

inculcated. If a considerable percentage of such graduates take their place in their own country as moral and spiritual leaders, whether in Evangelical circles or not, the work of these schools is amply justified. Another question for heart-searching investigation concerns the percentage of students who are carried clear through graduation. Is there a very great loss and, if so, why?

IV. The Development of Leadership.

Humanly speaking, the greatest need of the Church of Christ today is able leadership. This is true in all countries; but, in view of their traditions and inheritance, it is particularly true of Latin peoples. Strong leadership is needed, not only in the pulpit, in schools and in executive activities, but among the laity. The lack of it in the churches of Latin America is distressing and dangerous to the highest interests of Evangelical Christianity.

1. *The Qualifications for Leadership.*

"The real leader in Latin America," the River Plate Committee declares, "must have all the qualities of leadership necessary in any of the civilized nations, *plus*." In addition to a vigorous and attractive personality he must have a broad and liberal mental culture. "Genius," the River Plate adds, "must not be overlooked. Genius as expressed in the authorship of books is the aspiration and the inspiration of the educated classes. No one can be an outstanding leader who does not as a student express himself both orally and in written form." Brazil adds that such a leader must also have what the modern world calls efficiency. He should be trained in the methods of doing things as they have been worked out in countries where church life is completely organized and understand the methods of procedure and forms of organization which have developed during the history of the Christian Church.

The Peruvian Committee states these qualifications thus: (1) a personal experience of the power of Christ in one's life; (2) a sound education, carried, if possible, up to the university stages; (3) a vision of the influence of a true social Christianity in a country, when supported by a

well-developed and liberalizing educational system; (4) the power of easy and sympathetic self-expression; and (5) the ability to inspire confidence in his sincerity and devotion. In Venezuela those who are to lead the Evangelical forces in South America and for whom the churches are always looking are described as having "superior character and consecration, a mental training which gives balance and comprehension, the possession of tact, affability, sound judgment, much patience, a fearlessness which is not foolhardy and a love of humanity which keeps their feet upon the ground."

2. *Progress Made Since 1916 in Developing Leaders.*

Brazil makes special mention of the university federation which was organized in 1916 to coordinate and standardize all courses offered in Evangelical schools and to look after schools of primary and intermediate grade. Out of it has grown a definite effort to establish a union seminary for Brazil which should afford two years of study in addition to those required for graduation in the denominational seminaries. This enterprise has been delayed for many reasons, but there is hope that it may yet be carried through.

The Young Men's Christian Association has organized just such a course for the training of its secretaries, the lower years being spent in Brazil and the two final years in Montevideo.

The River Plate Region reports general progress and the founding in Paraguay of two institutions which add to the specific forces of training. The first of these is the Colegio Nacional in Asunción, organized in 1920 by the Disciples of Christ. The other is the theological seminary in Villa Rica, the second city of the republic. It is really a school under the Inland South America Missionary Union for training native evangelists. No attempt is made to give the students formal academic instruction. The only entrance requirement is the ability to read and write, coupled with Christian zeal. Two years of Biblical instruction are given, with supervised preaching in the country round about. Ten students were in attendance last year. Peru states that no adequate attempt has been

made so far to develop the Evangelical leadership the country requires. Some facts, however, may be mentioned. A Bible Institute has been organized in Lima for the members of the local Evangelical congregations who desire to improve their general education, and especially their efficiency as Christian workers. Mr. Ritchie, of the Evangelical Union of South America, has carried on correspondence courses in the Scriptures for people in the provinces who are interested in knowing more about the Bible and about the Evangelical faith. The Evangelical Union of South America is projecting a Bible School for Southern Peru which was probably made a reality during 1924. In Northern Peru the Church of the Nazarene has also conducted a Bible School. Isolated cases may be mentioned of young Peruvians with their natural qualities of leadership who have been influenced by their contact with Evangelical missionaries. An outstanding example is Haya de la Torre, who in the course of the last year has become one of the most prominent of the younger generation in South America. He was a teacher in the Anglo-Peruvian College in Lima, and definitely acknowledges his indebtedness to Christ and the gospel.

3. *The Active Share of the Churches in Discovering Leaders.*

The finest Christian leadership comes from the Christian home or church or community or school through the eager cooperation of the pastor or the teacher. The Brazil Commission declares regretfully that it recalls but few sermons preached on "The Call to Service," or interviews with young men by earnest-minded pastors. The River Plate Committee reports a great concern by Evangelical leaders over the securing of proper candidates for the Christian ministry, and that this expresses itself in a steady campaign which points out needs and opportunities to choice young people. "The greatest response has been found among the extremely poor. While there are no results about which to boast, it is certain that some fine young men and women have set themselves to carry the message of the Living Christ to their fellow men and women."

It is clear that the results which the churches desire so ardently will be purchased only at a price. In proportion to the thoughtful cooperation of the four factors mentioned above will the expected leadership appear.

4. *Institutional Means for the Preparation of Leaders.*

Brazil declares that the schools now maintained by the churches, and especially the five denominational seminaries, are the principal reliance in the discovery and development of promising material. Two movements of real promise are mentioned. Since 1916 the women of the Brazilian churches have organized for the great efficiency of their own societies and of those for young people. Another development has been the holding of special conferences for lay workers. The Baptists hold an annual Chautauqua in Rio de Janeiro; the Presbyterians hold an annual conference at Castro, Parana; for the past three years they have held a conference at Lavras. These gatherings are of great promise in discovering new workers.

The River Plate Committee emphasizes four groups of institutions, each of some value in the discovery of those who may become leaders: "the churches with their usual varied, organized activities; the day schools of all kinds under Evangelical auspices; the seminaries for training preachers; and such special social institutions as are developed by the two Christian Associations."

Venezuela notes the fact that the strongest influence towards the consecration of young people to Christian service comes from those near their age who have already pledged their lives to such service. The missions in Venezuela have not been able to have a seminary of their own, but they have quite successfully adopted the plan of sending ministerial candidates to the union seminary in Porto Rico. If they could have a good union normal school for the training of girls as teachers, their needs would be fairly well met.

It is interesting to note that the Evangelical Churches of South America are placing more emphasis on young people's activities, thereby discovering desirable candidates for leadership. The Sunday-school as an interdenomina-

tional organization is doing an increasingly valuable work in the line of general education. The Evangelical Teachers' Association has gone far to promote an interdenominational solidarity in education. The situation in the River Plate Region as regards the seminaries for ministerial training seems to need revision. There should be discovered some basis broad enough and flexible enough to make one first-rate theological school with a permanent staff in place of the four or five denominational schools, each with a handful of students trained by fine, self-sacrificing men, who, as a rule, take what time they can from other duties. Such a school would be of the utmost value in the development of leaders.

V. The Practical Program Ahead for Each Area.

All that has been discussed hitherto must be considered as merely leading up to and as giving fuller emphasis to the program for the next few years. For the betterment of this program the Montevideo Congress has been called. There has been much experimentation and endeavor. While certain specific enterprises are needed, the greater need seems to be an intensive development of those already existing. The educational program of the Evangelical churches ought to be educationally efficient, deserving of recognition by each country, whether it is likely to receive it or not. The special forecast of each area by its Commission follows below.

1. *Brazil.*

The Commission offers the following considerations growing out of its deliberations. The responsibility for their execution will naturally lie with the Committee on Cooperation for Brazil.

(a) *Primary education.*—The supreme need of a country in which there is a percentage of illiteracy amounting to two-thirds or three-quarters of the entire population, and where in extensive regions the ratio of illiteracy amounts to ninety-five per cent. or more, is unquestionably primary education. The mission Boards through their missions and the national churches through their respective agencies should bend every effort to open

parochial schools, especially in the small villages and the distant countrysides, where the population is deprived of the advantages of a public school. With very few exceptions this great field of service has lacked even sympathetic consideration. This task largely belongs to the native churches. They should be made to feel their responsibility in the matter of educating their children and should be shown how they can manage to provide a place for the school and a salary for the teachers. The training of teachers for these schools will be the task of the missionary agencies.

In the Methodist Church of Brazil, seven years ago, a Woman's Missionary Society was organized with the especial aim of developing the parochial school system. Local branches seek to maintain such a school in connection with their own church, the stronger organizations helping the weaker ones, and all together supporting special schools at central locations. This project has done much toward meeting this need.

(b) *The preparation of teachers.*—The second article of the Evangelical program in education in Brazil naturally looks to the provision of qualified teachers. These are needed by hundreds, or even by thousands. In many cases municipal and state authorities are glad to make use of teachers furnished by the Missions. In their preparation care must be taken not to train them out of sympathy with the environment in which they must do their teaching. Three grades of teachers are really needed, one representing a grammar school preparation with normal practice, one a high school and normal preparation, and one a preparation fully equal to that given in a first rate normal college in the United States. It would be a serious mistake to insist that all of these greatly needed teachers should have the advanced training, although it is absolutely certain that some should be given the larger opportunity.

(c) *Institutions of secondary grade.*—A third element in the educational program for Brazil must take into consideration the institutions required to furnish the teachers needed for these schools and for other church and state activities. The great demand is for well managed second-

ary schools. The University Federation, at one of its early annual meetings, adopted as part of its program the establishment in every state of Brazil of a well equipped school of secondary grade. Such a school should be established preferably at the capital of the state; and in the larger and more populous states other similar schools should be opened at strategic points. These schools should offer a variety of courses—commercial, household economics, agriculture, etc.,—according to local conditions and opportunities; but in every case they should provide a first rate normal course. Several of them, at least one in the north and another in the south of Brazil, should have in view the development of courses of junior college grade as needs and opportunities may determine. The initial outlay for each school of this type would be not less than $100,000.

For the proper provision of teachers, not only should each of these secondary schools carry normal courses, but all schools now existing of high school and grammar school grade should be asked to do the same. Steps should be taken, of course, to establish a few schools at convenient points with sufficient equipment for the preparation of teachers with the most thorough training.

(d) *A school of junior college rank for Rio de Janeiro.* —The importance and wide-ranging influence of a well equipped school of this kind at the center of the nation's civil life cannot be over-estimated. Such a school should carry courses from primary to graduation. In addition to the regular primary, intermediate and secondary courses already carried in many Evangelical schools, this institution should offer two years of advanced study in languages, literature, history, science and philosophy. In addition to the regular normal course, it should provide advanced training in pedagogy for the preparation of teachers in secondary schools.

Quite possibly, the first seven years of this course of thirteen years could be taken at the institutions of established reputation already in operation. The upper six years and the technical courses should be a cooperative enterprise of the Boards and the national churches. The institution would not, for the present at any rate, need to

establish a boarding department. Each cooperating body might provide for its own students outside of the school, either in their own institutions already active or by means of hostels.

(e) *A federated evangelical university.*—The founding of a complete university in one of the large centers of Brazil would require an outlay of funds that, in the opinion of the Commission, is at present impracticable. A federated university, interdenominational in character and government, might quite readily be established with faculties in different parts of Brazil. Mackenzie College has already developed schools of engineering and industrial chemistry. Lavras has an active school of agriculture. Granberry's schools of pharmacy and dentistry might be resuscitated. Schools of medicine and pedagogy may be desirable as new foundations.

It would be a real advantage to make the secondary schools operating in territory occupied by more than one denomination truly cooperative enterprises, even where the chief financial responsibility remains with a single Board.

(f) *The training of religious workers.*—An indispensable condition of the progress and permanence of Evangelical religion in Latin America is a well educated ministry. The man of God who speaks for things eternal and unseen, especially where all forms of modern unbelief are rife, must be the intellectual peer of those who represent the legal or the medical profession. Brazil has given more attention than the other countries of Latin America to ministerial preparation, yet national workers and missionaries alike agree that the standards of ministerial preparation are still too low.

A minimum preparation for the ministry in Latin American countries should be a three years' course in theology, built upon a full high school course representing eleven years of study. This is the irreducible minimum; it is the conviction of the Commission that at least two years more of study should be required for ordination. How they shall be provided is a minor question; it is essential to demand a fuller, broader training. The Union Seminary, organized in 1918, was planned to carry out a program of this kind. It has met with serious difficulties,

which should be relieved by the hearty cooperation of all Boards and churches.

How such leaders shall receive the training which cannot be gotten in the classroom, such as a technical knowledge of organization, of administration and of methods, which is only to be gained by experience and by widely supervised observation, has already been suggested earlier in this report. Such training should surely be emphasized as far as practicable throughout the later years of ministerial training. The value of the establishment of a foundation, which would enable a certain number of men who have shown by some years of active service their balance of temperament and their unusual capacity, to go abroad for study and observation of organized Christian work has likewise been discussed. Such a foundation would solve the problem of graduate training for chosen men.

In regard to the training and selection of lay workers, the Commission would suggest that courses of two or three months' duration might be given annually for lay workers in the theological seminaries during several successive years. The further possibilities of conferences and summer schools are beyond dispute. These should be thoughtfully located, carefully organized and made an integral part of the educational scheme. Their greatest value lies in the discovery of dormant lay capacity and efficiency.

2. *The River Plate Region.*

The Commission would heartily recognize the Christian spirit of altruism and self-sacrifice so apparent in the past and present history of Evangelical activity. It believes that the time has come for more intensive dealing with the problems before the Boards. To multiply preaching places or schools or enterprises at the cost of first-rate efficiency does not spell progress. A united, well-organized cooperative attack upon the religious problems of the whole region is profoundly to be desired.

(a) *The training of a competent ministry.*—All of the theological seminaries in the Plate region are small, averaging in enrollment not more than ten or twelve students. They differ in their standards, but represent a genuine

desire to increase those standards and to offer a high grade of instruction. In Buenos Aires the Methodist Episcopal Mission and that of the Disciples of Christ were united in the support of the Union Seminary, for which the Methodists erected a substantial and commodious building in the suburb of Flores. The course of study was completely modernized and the requirements for admission considerably raised. For the time being the Seminary has reverted to Methodist control, but all concerned hope for its speedy resumption as a union enterprise. The Baptist Mission has its own seminary with a good building and sufficient grounds to permit expansion. It has made a splendid showing in enlisting new workers. The United Lutheran Church has laid the foundation for a seminary but done very little more. The Seventh Day Adventists and the Salvation Army have elementary training schools for workers.

In Paraguay the Inland South America Missionary Union has established a training school at Villa Rica, already described (page 299). In May, 1924, the Anglican bishop ordained the first Indian lay reader for the Lengua Indians of the Paraguayan Chaco.

Little has been done toward the graduate training of chosen national leaders. Ambitious young pastors have had to seek theological preparation of university rank abroad. The results, it must be admitted, have not been very satisfactory. The hopes of the Christian workers, not alone of the Plate region, but of all South America, are focussed upon the early opening of the Faculty of Graduate Theology and the Social Sciences planned for Montevideo. To its theological department only graduates of universities, other seminaries or exceptional graduates of secondary schools, at the discretion of the faculty, were to be admitted; to instruction in social subjects only those who had thoroughly completed a secondary course of studies. These conditions have been altered to some extent in the final plan. Such an institution will take care of the most pressing needs of today. Undoubtedly graduates will be developed of such capacity and promise that after added experience they can be urged to take additional years of study in England, North America or France.

(b) *The development of religious workers.*—Just at present there is no school in all Latin America for the training of settlement workers, of competent pastor's assistants, or of industrial investigators, such as the needs of the Evangelical churches demand. The best example is the "Instituto Modelo de Obreras Cristianas" in Buenos Aires, another cooperative institution of the Methodist and Disciples Missions. It plans to train national young women for definite Christian service. Opened in 1922, a strong though small group of students was immediately attracted. The leadership of schools of this sort would be naturally found in the proposed Faculty of Social Science at Montevideo. The Christian Associations have likewise developed plans for the training of their national workers in a way to be highly commended.

(c) *The training of industrial and professional workers.*—This form of training has not been entered upon, except in a superficial way, by the Evangelical Missions of the Plate region. Argentina and Paraguay have a great need for scientifically trained farmers. The only bit of work that can be reported is at the Methodist orphanage for boys in Mercedes, Buenos Aires Province, Argentina, which is linked up with the Nicholas Lowe Institute, an agricultural college in embryo. There are about fifty boys in the orphanage, which has a desirable location and a new building, modern in every respect. The students are given definite training in the raising of vegetables and the handling of stock. It represents, however, no more than a good start.

(d) *The education of teachers.*—In the republics of the Plate region there are two distinct situations as regards the supply of trained teachers. In Argentina there are said to be ten thousand teachers trained in normal school and possessing diplomas, who neither have positions nor are likely to get any. Relatively the same situation is true of Uruguay. In these countries the teaching profession is relatively well paid and furnishes almost the only available opening for women. In Paraguay, however, the supply of teachers is almost negligible. A member of the Commission writes that an institution for the training of teachers is as necessary in Paraguay as a

seminary for the training of the ministry. A first rate normal school for Paraguay is one of the greatest needs in its educational program.

In Uruguay the Crandon Institute offers normal training, but it cannot grant licensed diplomas. The missionary forces in Montevideo wonder whether it would not be wiser to urge these girl graduates, while keeping them connected through boarding houses and clubs with the religious life of the Missions, to enter the national normal colleges.

In the Argentine the Colegio Americano e Instituto Comercial Ward is reported to be thinking of establishing junior college work in finance and commerce and philosophy and letters and of developing a modern language training school. This enlargement illustrates what may be done, quite possibly in a cooperative way.

(e) *The development of secondary education.*—This is the most critical point in the educational program of the Plate region. There should be a strong secondary school for boys and one for girls in the capital cities of Montevideo, Buenos Aires and Asunción. From them develop the religious workers.

At Montevideo the Crandon Institute has a strong secondary department and has made its influence felt throughout the republic. Whether it will do even better service, when linked up with the government program, and when using prevailingly the Spanish, is a matter for consideration. The North American Academy is the only mission school for boys. It lacks a suitable home and equipment. If a strong secondary school is to be developed in Montevideo, this institution would seem to be the basis; but it has registered little growth and can never acquire prestige on its present basis.

In Buenos Aires the Colegio Americano has the necessary prestige. Founded in 1913, it has had a splendid growth and an open future; but it demands a new and enlarged equipment. The Colegio Americano para Ninas, an older school in the same neighborhood, is planning incorporation with the government *liceo* for girls. It has a future, if the program can be carried out.

In Asunción the Colegio Internacional, founded in 1919

by the Disciples, has the advantage of being on the ground floor. It has already become one of the foremost primary schools in Paraguay, and is working its way toward the development of a full secondary department.

One who plans an adequate secondary school plant should make a rough estimate of the cost of such a plant in a similar sized center in the United States and then add twenty per cent. For the Colegio Americano of Buenos Aires alone a minimum of five hundred thousand dollars gold should be provided within the next five years, much of it, of course, for land and equipment, if it is to truly occupy its field.

(f) *The support of primary education.*—Since each of the secondary schools mentioned above has its corresponding primary department, they help toward the meeting of the elementary schools needs of Evangelicals. Other primary schools should be made direct feeders for these secondary schools. Some means should be offered, through scholarships or otherwise, whereby the choicest pupils in the primary schools should be enabled to continue their education in the *colegios*. Primary schools in general ought to be taken care of locally, but not at the expense of demanding that a pastor shall also be a teacher. A primary, parochial school should charge fees sufficient to provide for a certified teacher.

(g) *In conclusion.*—The Commission would again emphasize the fact that one good school is worth quite as much as three poor ones. Not more, but better schools are needed. The quality of the teaching staff is all important. Men and women of the right training, calibre and temperament are indispensable.

To the end of linking up the primary and parochial schools of this whole region with the secondary and higher institutions, of establishing uniform standards in each grade of work, of bettering the Biblical and the religious instruction, and in general of promoting the exchange of ideas, the making of recommendations to the proper sources and of emphasizing the needs of development in their proper order, it is the opinion of this Commission that the Plate region alone demands the appointment by the cooperating Missions of an experi-

enced educator who can give time to the careful visitation of the system of mission schools at least once a year.

3. *Venezuela.*

(a) *The training of a competent ministry.*—To this end the need most keenly felt in Venezuela is that of better secondary schools for boys, enabling them to have a thorough preliminary education. For those who are headed for the ministry, the missionaries are not unwilling to offer theological instruction. At present, however, the union seminary in Porto Rico seems to offer the best means of achieving this training.

(b) *The development of religious workers.*—The only organized work along this line in Venezuela is the Hebron Institute, conducted by the Pentecostal Mission for Bible workers, with about twelve students. Various missionaries, of course, conduct Bible classes, meetings for Bible women and Sunday-schools, but these serve to discover workers rather than to furnish the training in question. There is practically no training of industrial or professional workers attempted.

(c) *The education of teachers.*—At the conference of missionary teachers, held July 11-13, 1923, in Maracaibo, to discuss the conditions and problems of Evangelical education in Venezuela, stress was laid upon the need of special training for teachers and it was voted that "plans should be laid toward the formation of a union normal training school." Such a school could be established at the Colegio Americano in Caracas with only a slight increase in the teaching staff.

(d) *Secondary education.*—The only secondary schools planned at present in Venezuela are one for boys and one for girls in Caracas, under the Presbyterians. The school of the Scandinavian Mission in Maracaibo will undoubtedly develop a secondary department some day, but they are not stressing it at present.

A good secondary school in Venezuela must almost of necessity be a boarding school, hence in Caracas two new institutions must be built, involving much expense. Three new teachers will probably be required for each. Given a good enough equipment to attract the attention of upper

class families, and the running expenses of such schools can be met by fees. Such schools should offer special courses in English and in commercial subjects, with home economics for the girls' school.

(e) *Primary education.*—This is the great need of Venezuela. The Missions should be training teachers, not only for an abundance of schools in the cities already occupied, but for the unoccupied territory. Such teachers can do effective work, not alone in training the children, but in opening the way for the religious workers who follow. Such schools can be established at relatively small expense. In every one of these schools, in addition to reading, writing, arithmetic and the Bible, the children should be taught the care of their body, should be interested in the care of their homes, and taught supervised play.

4. *In General.*

These forecasts take no account of at least two quite noteworthy bits of educational enterprise which may well be enlarged in number. In Chile, for over twelve years, and in Peru, for half that time, lectures have been regularly given at the State University on English Literature by well known missionaries, giving them contact with students and faculty affiliation. In Chile the missionary was placed on the committee on university reform.

VI. In Conclusion.

The preceding review of educational conditions in South America shows that they are far from uniform and must in large measure be dealt with by countries rather than continentally. Certain general suggestions, however, seem to deserve special emphasis at this Congress, since either actually or ideally they apply to the whole educational program which Evangelicals and others face.

1. *The Professionalizing of Education.*

It seems evident that those who not only give their entire energies to the work of education, but are also adequately trained for it and devoted to their work as a life profession, should be greatly increased in number. Grati-

fying progress is reported in this respect, and yet a very great advance needs to be made, not so much in theory as in practice. Too large a proportion of those who give instruction in secondary and higher education look upon this work as an avocation, as incidental to the task which really occupies their energies. Hence there is little personal contact between students and professors, and virtually no attempt at any sort of control. The students look upon the university as a lecture place, not as an *alma mater*. Interstudent social activities and intercollegiate activities are almost unknown. Should not mission interests, no less than those of the State, pay increasing heed to this need? Mission Boards may well be urged to insist that those who are commissioned as teachers or placed in charge of educational institutions shall have had appropriate and thorough professional preparation and shall be men and women fully able to maintain their professional standing and dignity in the presence of the choicest sons of a republic. Missions on the field should likewise shape their educational policies so as to develop permanent faculties of competent teachers, who will give a standing and character to each type of missionary education, fully on a par with that of government institutions.

2. *Cooperation in Educational Enterprises.*

The report seems to indicate that genuine cooperation in education among Missions is still too greatly restricted. Yet cooperation is the real and almost the only assurance of attaining first-rate educational results. Few, if any, missions can afford the expenditure really demanded by established educational standards. Still less, however, can they afford to ignore these standards. The majority of investigators seem to see the folly of trying to develop secondary and higher institutions on a denominational instead of a cooperative basis. The question is whether "folly" is a strong enough word for such a procedure. It is desirable to consider afresh whether, through the friendly offices of the regional committees, of Secretary Browning, and of the organizations of Christian educators in South America, definite steps should not be taken without delay in each republic to coordinate the work of sec-

ondary and higher education. To permit the continuance of a group of Evangelical schools at places or areas of competition, where one first-rate school of each type will adequately serve the situation, is to commit educational suicide. Should denominational feeling yield in such cases; and, if so, by what machinery can the existing situations be reviewed and proper readjustments be brought about?

3. *The Larger Use of Nationals in Evangelical Schools.*

The line of least resistance is probably for Mission schools to look to the homeland for a continuous supply of teachers rather than to go through the painful processes of developing an increasing number of the right kind of nationals to occupy responsible positions in their faculties. Some schools are entirely committed to the policy of having all foreign teachers, on the theory that nationals who are sufficiently trained to carry out the plans of the school are not to be found. Is there not something inherently weak, however, in an educational institution that cannot gradually find nationals who may be trusted as teachers, and is not the improvement of teachers by having them teach in a well organized school one of the best services such an institution can render to the education of its community?

In every South American republic, before Evangelical education began, there were strong, public spirited and wise educators who, with their loyal and self-sacrificing countrymen, laid the foundations of national systems of education. Has their lineage ceased? Are there not devoted, aspiring, large-minded young teachers who are worthy of admittance into our partnership? To carry such wise coordination completely through would signalize a double triumph.

4. *The Central Place of Elementary Education.*

The great importance of elementary education is made very clear in the report. It is also clear that a period of transition has been reached in some countries which will result, quite possibly, in transferring the complete responsibility for elementary education to the government or to the community, rather than to a Mission. In such a case

the services of a missionary, either by way of direct supervision or in the training of teachers for elementary work, should perhaps be provided for in local budgets. No one can deny the great importance of widespread elementary education. Illiteracy is one of the greatest foes of religion.

In some countries of South America the pioneering stage in education has not been clearly passed. In these countries it may be essential that elementary schools be founded and virtually supported by the Missions in order that they may both gain a foothold in new districts and may develop pupils for more intensive training in higher Christian schools. In such countries as Argentina, Uruguay or Chile, however, it may be debatable whether it is necessary for missions to assume the cost of elementary training. May not a Mission, even in an undeveloped district, confidently appeal to the government or to the community for the necessary support of such schooling! That these schools will demand, particularly those in Christian communities, an ample supply of competent Christian teachers and of professional supervisors goes without saying. The great question for discussion is the extent to which missionary money may properly be expended on this type of educational need.

5. *The Insistent Importance of Secondary Education.*

The reports from the field lay great stress upon secondary education in its various forms as the type which goes furthest in accomplishing the peculiar educational task of the Mission, which is the training of competent leadership for the great middle classes. Of professional university leadership South America has no lack. It is the un-Christian atmosphere of the universities rather than the weakness of their educational programs which makes a demand for a Christian university in several of the republics. Among the so-called cultured classes Evangelical Christianity has made relatively little progress. But among the middle classes, those whose educational experience is in the main concluded by graduation from a secondary school, there is a great opportunity for the Evangelical Church.

That the Missions should give much attention to the development of secondary education would seem desirable. Whether these schools should abide by the governmental program or follow educational schemes of their own may be a debatable question. Whether the English language should be used in these schools as the vehicle of instruction, or even whether it should be used as the particular agency of cultural development, rather than French or Spanish, are likewise questions calling for debate. Whether a mission should seek to furnish various types of vocational opportunity in these schools, as well as cultural and normal training, is also a question to be considered. The wisest use of missionary money for gaining results in secondary instruction remains a problem of much complexity. In these schools, as well as in elementary schools, the provision of adequate professional supervision demands earnest consideration.

Dr. Browning, in 1917, urged (1) the standardization of the mission secondary schools and (2) the federation of such schools with the expectation (a) that the federation would make a real impact in each state, (b) that instruction would be more efficient, and (c) that loss would be prevented and much value be added.

6. *Higher Education.*

A real university is the natural capstone of a university system. Such a system has not yet been developed under Evangelical auspices and is not likely to be in the very near future. To place the university label on a school which fails to offer genuine university advantages is to sanction a procedure which is likely to react dangerously upon a whole educational scheme.

The same general problem is faced in the Far East and in India, as well as in North America and in England. In all these countries Christian students are enabled to attend the state universities and yet to remain loyal to their Christian principles, through the erection of student hostels under Christian management, where a considerable group of students from Evangelical homes can live, work and talk together, and by the organization of denominational societies and Christian Associations, which enable

still larger groups to come into active fellowship and to cultivate their Christian tendencies. Will a similar policy meet the current needs of Latin America?

The demand for university trained leadership is a very real one. Should not the question be, therefore, how students from Evangelical families may be enabled to gain this training, while retaining the earnestness, the devotedness, the moral and spiritual ideals of their early environment?

The sending of a promising student to England or to America to complete his studies is not apparently a sufficient answer to this question. The immature student, sent away thus from his home land, quite frequently fails to profit by this experience. He needs a sound and thorough training through the university before he can profit by such a sojourn abroad and stand up against a flood of fresh impressions which will come to him. One who is to find his way into the riches of foreign literature and life must first have attained some sort of cultural development natural to his country.

7. *The Proper Objective and Extent of Distinctively Christian Education.*

With the increase of real democracy in South America the program of public education is becoming as complex as in any other part of the world. There is no less demand than ever for elementary education and for that which is distinctively professional and cultural. In between the two are educational objectives of a very varied character. Especially is to be noted the remarkably rapid increase in vocational education of all sorts, chiefly in secondary schools. Which of all these types is most important in the upbuilding of a free national church is probably to be answered in accordance with the country discussed. A universal rule cannot be stated. Consequently, the Evangelical forces of each progressive country must determine upon the principal aims and the distinct limitations of the educational work which they will undertake and foster. To attempt to parallel in all respects the education offered by the State will be an act of folly; to ignore the work which the State is already

doing in first-rate fashion is hazardous to the standing of the critic; to center on certain specific forms of educational service and to render that service most efficiently is the wisest plan. While this judgment may not be the same over all South America, the discussions of the Congress may serve to assist those in each country on whom such a decision will rest. If it can declare the social media through which the Evangelical churches will eventually find their fullest expression, then on that class the program of education must focus.

There are many other educational themes of importance which may merit the attention of those who are studying the educational problems of the South American Evangelical churches. Among them are the desirableness of coeducation in schools above the lowest primary grade; the question whether mission schools should incorporate, becoming thoroughly identified with the national educational system, or whether there are real advantages in preserving independence; the perennially important question of an abundant supply of trained teachers for the schools for which the Evangelical churches are responsible; the phases of instruction demanding emphasis in mission schools in South America; the question of stopping the heavy decrease in numbers as schools rise in grade; the wise development of athletics. Other questions will occur to every educator, but most of them will be more appropriate to a conference of educators than to such a congress as this. The answer of this Congress to the six important themes listed above, paragraph by paragraph, will go far, however, toward determining the character and efficiency of the educational task of the Evangelical churches of South America in the years before us.

DISCUSSION OF THE REPORT

I. Presentation of the Report by Dr. Frank K. Sanders and Professor Henry A. Holmes.

Dr. Sanders, in presenting the report, remarked that it was neither wholly symmetrical nor complete in itself. Much historical matter, germane to a thorough presentation of South American education, was purposely omitted, since it was contained in full detail in the report on education prepared for the Panama Congress of 1916 and still available in its Report. Moreover, the information at the disposal of the editors was not equally full for all countries. The Committee spared no pains to accomplish with accuracy four results: (1) a review of the educational advances made since 1916 by the governments of the South American nations, by the Roman Catholic Church and by the Evangelical forces; (2) a picture of the actual educational situation today; (3) a discussion of the outstanding problems which Evangelical educators face; and (4) a presentation of the lines of educational advance in the near future which missionary educators regard as important.

The continental conference on education, just held in Montevideo preceding this Congress, was timely. Its delegates included not only Evangelical educators from South America, missionary secretaries responsible for educational work and a few leading educators from North America, but also included representative educators not directly a part of the Evangelical system, whose point of view was of very great advantage to all concerned. The conclusions of this conference have been of much aid to this Congress, and its findings will influence our own judgments.

The report which we are to consider emphasizes several pertinent facts which every Evangelical educator must keep in mind: (1) that the public educational system in each republic is controlled by a small, highly cultured and influential group, desirous of promoting morality but in general quite indifferent to religion; (2) that South America today faces two great educational needs in meeting which our missionary educators in varying degrees find their opportunity. The first need is the adequate education of the middle classes, business people, artisans, farmers, from which the leadership

and support of the Evangelical churches must probably come in South America, as in other parts of the world. The second and even greater need is the training in simple ways of the vast illiterate peasant class; (3) that the Evangelical school is a social and religious agency of the first importance in South American life. Without the school no mission can make great headway or contribute its best to the life of the nation; (4) that the strong republics are deeply interested in appropriating for their educational systems the best ideas to be found anywhere.

These facts suggest the lines of significant approach in Evangelical education. If our Evangelical schools of every type do a work the need of which is obvious, if they maintain sound educational standards, and if they are clearly contributing to national efficiency and spirit they are sure, in the long run, to be given an official welcome, to be recognized as doing an essential service to each nation and to be permitted all reasonable scope, even perhaps a degree of special freedom such as our schools very generally covet.

Since 1916, public education in South America, as the report shows, has manifestly made much progress; Roman Catholic educational enterprise has held its own; Protestant education has advanced in moderation. Why has it not made a greater advance, we must ask ourselves? The most important reason seems to be the lack of scientific, coordinated planning which makes an economical and efficient use of the resources that do exist. In order that Evangelical education shall develop as it should, at least three measures must be adopted: (1) there must be free and friendly cooperation among denominations in their educational work. The multiplication of little denominational school plants, where the situation permits of a common work, seems a stupid and even unchristian use of mission funds which does not deserve success. A unified plan of Evangelical education in each nation seems absolutely essential to efficiency. (2) The work of Evangelical schools must be carefully specialized. Where Evangelical schools do a work which the government also is doing, the reason for attempting such work should be perfectly clear. So far as the secondary schools are concerned, each mission should study the educational service in which it may excel and render that service efficiently. Such studies, however, can only be made cooperatively in order that several missions shall not compete. (3) There should be, as far as possible, a coordination of Evangelical plans in education with national plans. There are still countries in

South America in which these plans are insufficiently developed. Moreover, in most countries, according to North American ideas of education, the national schemes are too rigid, making sincere cooperation difficult. It is incumbent, however, upon the Evangelical forces in education to keep striving to find a way for coordination. Some adjustment of our own school procedure is not too great a price to pay for national friendliness and approval. We all agree that our real purpose in education is to raise up loyal South Americans who are also good Christians. The only way of achieving these two great objectives in a normal way is by taking our place educationally as a part of each great stat.e

Prof. Holmes began by saying that South America has been living too much in past traditions, which are false traditions. It has had an unsocial point of view in education, catering to a relatively small class instead of to the nation. It needs a modern and, supremely, a social educational procedure.

Education in South America is overwhelmingly an affair of the state. It is afforded by the state and controlled by the state through a ministry of education whose head is directly responsible to the president. It follows that where political confusion or political abuses are found there will be found great weaknesses in the school system, notwithstanding the existence of numerous, conscientious and well prepared teachers, of inspectors and superintendents, and of many well equipped educational plants. The important question for us is why the impact of Evangelical schools on the solution of these problems is so slight.

The review of the fields given in the report shows that the various states, especially Argentina, Brazil and Uruguay, are progressive educationally. The facts of illiteracy, however, are appalling. In Brazil, despite the best efforts of the government, apparently 78% of the school population is unprovided for; in Chile perhaps 60%; in Ecuador, Paraguay and other countries, a far greater percentage. It is interesting to note that even the more backward countries are making great efforts for improvement. Peru has just carried through an educational experiment of a novel character which turned out a failure. A number of North American educators were placed in charge of the various branches of public instruction who knew neither the people nor their language. It was virtually impossible for them to introduce sweeping changes into the educational system of the country and carry the populace with them. School progress in Peru seems to

have been thoroughly upset and the present generation of students is suffering in consequence of an experiment for which nobody seems to be held to blame. Evidently South America is still an open field educationally in many respects. Never was there such an opportunity to shape the educational future of most of the countries.

Of a number of problems which demand solution there are half a dozen which should be discussed today. One of the most engrossing of these problems is that concerning the medium of mission school instruction, whether in English or in the language of the country. It is an important problem because bound up with it is the question of following an English or North American school program or in following the national studies, affiliating our schools as far as possible with the government scheme of education. The arguments pro and con are given in the Report, which concludes that most mission teachers seem to favor the affiliation with the government scheme of education, emphasizing, however, the immense cultural value of English and of certain educational programs which have stood the test in foreign lands and insisting that some way be found for their inclusion.

The question of self-support is another problem of interest. The synthesized opinion of workers on the field is that each Christian community should be expected to provide as soon as possible for its elementary schools; that it should cooperate in the support of its secondary schools by paying a reasonable tuition; and that as regards university training a way must probably be discovered for utilizing existing national institutions. The establishment of Evangelical universities today involves the securing of such huge endowments that they seem impracticable, at least at present.

The question whether schools should be denominational or union enterprises is one of perennial importance. It goes without saying that elementary schools are likely to be handled denominationally in groups, being afforded proper supervision and capable teachers. As regards schools of a secondary character, there seems no justification, religious or educational, in developing several weak denominational schools in the same general locality instead of merging these interests in one strong, union school which can be made a model of its kind.

School specialization is another problem of interest. On what classes of schools should mission Boards spend their strength? They must, of course, furnish a variety of types in order to meet the demands of modern life and even of the

mission organization. But the type most needed is unquestionably the primary school. From every field comes almost a despairing plea for more schools of this class. Next in order of imperative need should be placed that type of normal school which can prepare the needed teachers for these elementary schools.

As to the evangelistic results to be expected from mission schools, figures cannot be given. The work of a school is justified if its graduates become a genuine moral force in the nation's life. Our schools should guide our pupils toward the light as it is in Jesus. Thus they will prepare the spiritual leadership which Latin America needs.

This brings us to the consideration of the preparation of leaders. First of all they must be found. We should sound the call to Christian pastors and churches through sane Christian culture and through church campaigns to send the best of their young people to the Evangelical schools. And we should sound a similar call to Christian educators to discover in their constituencies the young men and women who can be developed into the consecrated, capable leaders of the churches of tomorrow. Let me add, in closing, an urgent plea for the increasing employment of national professors in our mission schools. More and more we must rely upon them to shape the life and stamp the character of the education we value. Let them be taken from among the Christian graduates of the schools wherever possible; let them be entrusted with widening responsibilities in education; then, as the years pass, these men and women will help more and more to swell the ranks of the leaders so earnestly desired by our churches.

II. Generalizations from Educational Experience.

Prof. Daniel J. Fleming, Ph.D., of New York, justified his taking part in the debate by declaring that the day for isolation in missionary decisions has passed. A discussion of South American education needs a background of experience in other parts of the world. A few generalizations, therefore, from the investigations on education made in India, China, the Philippines and Japan may not be out of place.

(1) That in the future the emphasis in missionary education must be on quality rather than on quantity. Every poor school is a liability. Owing to the increase in government education the total proportion controlled by missionary educators must steadily diminish. Under such circumstances it is not a question of how many schools there are, but of how

good they are. It is better to accomplish a few educational tasks in first rate fashion than to attempt a great variety of them.

(2) This leads to a call for institutional self-sacrifice. Individual missionaries have always been ready to sacrifice life and personal ambitions to the good of the work. Are our institutions equally ready to do the wise, strategic thing? The Educational Commission to China plainly declared that sixteen Christian universities could not be adequately supported there, and urged their consolidation. So Christian educators in India are realizing that thirty-three denominationally competing colleges cannot survive in India. Very likely South American educators will be obliged to make adjustments in the way of union and cooperation.

(3) Schools in the Orient are planning to take on a national and indigenous character. Throughout the world there is a rising nationalism and any step toward denationalization antagonizes. Institutions are divesting themselves as rapidly as possible of their foreign characteristics.

(4) Sooner or later this process involves the transfer to nationals of leadership and control. In China, Japan and India secondary schools are increasingly directed by national headmasters and not a few of the colleges have nationals as principals.

(5) Without question our Evangelical schools must be thoroughly Christian. The control by a mission Board does not make a school Christian, nor does the ecclesiastical relationship of its teaching force nor even the subject matter of the curriculum. The spirit and purpose of the school must be distinctively Christian. Experience shows that this can be accomplished in no formal way. It must be thoughtfully achieved.

(6) These schools must also be marked by educational efficiency. The real Christianity of a school is to be tested by its efficiency in methods, administration and teaching force. Surveys have shown that many a mission school is careful regarding its teaching force, but is noticeably negligent of modern educational standards. Unless South America differs from other areas, its Evangelical educators must take this truth to their hearts.

Prof. W. W. Sweet, of DePauw University, made two suggestions out of his own rich experience regarding the way in which Evangelical teachers may contribute to the educational program of each nation.

(1) Every teacher ought to know not only his own educa-

tional problems and those of the school where he teaches, but the greater problems of the state and nation. This is true, not only because of the obligation he owes to the cause of education, but because of what he owes to himself. Teachers tend to live and act within a narrow round. No profession is in more danger of getting into ruts. It is very easy for a teacher to limit his horizon and to lose sight of the larger problems in education in the solution of which he should be taking part.

(2) The teacher can aid himself and national education by (a) joining the state and national associations of teachers, if they exist, or by trying to organize them, if they do not exist; (b) by taking part in the proceedings of these associations; (c) by keeping abreast of what is being done and said by other teachers; and (d) by keeping up with the literature of education produced in the nation or state.

President W. A. Waddell, of Mackenzie College, São Paulo, Brazil, looking back over his long educational experience, declared that Evangelical schools have only one excuse for existence, that is, because they are better than any other school in their region. The test must be practical. People should pass by other schools, preferring the one under Evangelical control for their children.

Such schools must aim to prepare their pupils for the highest service to their own peoples. Up to nine years of age all of the instruction should be given in the current vernacular, except for teaching foreign languages. The teachers must, of course, be thoroughly prepared, for the personality of the teacher really constitutes the schools.

Bible teaching offers no difficulties, if left to teachers who live the Bible and hold it in perfect reverence as the Book of Books. It will then, surely, come to the favorable attention of the child. And if, in later life, under the load of duties or cares, a graduate seeks the source whence those he respects and loves drew their strength and consolation, he can find anywhere the best seller of all the ages and refresh his memory of the Christ and of age-long truth.

III. Coeducation.

Rev. J. E. Washburn, Colegio Americano, of Bolivia, declared that he was coming to believe more and more in coeducation. Being forced to close a girls' school, parents asked that some of the girls might attend the classes for boys. The results have proved to be very favorable. In his judgment, in cities where an Evangelical school for one

sex exists and coeducation is impracticable, a similar school for the opposite sex should be established, so organized as to meet the needs of the children of the same classes of people and that the schools should be as closely coordinated as possible in their educational programs and in their social and religious activities.

As teachers, the national graduates of the Colegio have proven to be more successful when thoroughly trained than most members of the American staff. Out of twenty-two teachers of the Colegio Americano thirteen are national graduates. Dr. Washburn added that he had left, in La Paz, one national teacher in full charge of the discipline of the school, another in full charge of the boarding department, and a third in full charge of the office.

As regards Bible teaching, there is great need of better methods and texts, yet the spirit and personality of the teacher are really vital. Boys seem to respond best of all to the religious instruction of a married woman.

IV. Religious Education and General Education.

Rev. Herbert S. Harris, Secretary of the Brazil Sunday School Association, made a strong plea for a closer coordination of general educational instruction with the Sunday-school educational program. All educators agree that education should develop the religious capacities of the child. The work of the day schools should be linked in with that of the Sunday-school. In this way teachers will readily be provided and a more scientific handling of the problem of leadership be made.

V. Educational Ideals.

The *Rev. Fred Aden,* of the Colegio Americano of Buenos Aires, expressed his strong belief in the incorporation of Evangelical schools into the governmental system. Programs can be harmonized to meet governmental regulations without serious loss. The work of bringing the gospel message to the student body need not be minimized thereby. The Christian element in education is brought about by contact with personalities, by the example of consistent Christian lives and by opportunities for Bible study. A more definitely worked out program of Bible presentation is much needed, a series of text-books which help to present Bible truth effectively. A commission ought to be named for this purpose.

Some provision should be made for increasing the quality and permanence of missionary teaching staffs. Educational

work is greatly hampered by missionary teachers who know little Spanish and by national teachers who have had inadequate training.

Mr. R. D. Christian, Boys' Work Secretary of the Y. M. C. A. of Buenos Aires, argued: (1) that Evangelical schools should be models of organization and pedagogical practice. He felt that courses of study should be graded to meet mental needs, that the project method in some form should be more largely used, that knowledge should be more definitely and systematically related to conscious need, and that the drawing-out process, rather than the pouring-in process, should be in fashion. He also declared, with reference to Biblical teaching, that it is never sufficient to teach the facts of the gospel story. It is essential to create methods and opportunities which enable pupils to practice in their every-day school life the principles of Christian living contained in the gospel. This may be through team work in the class-room and in the playground, through developing interest in international questions, through forms of community service, and by training every pupil to go out into life a crusader on behalf of a Christian world.

VI. Sex Education.

Dr. Max Exner, of New York City, declared that it is a real defect in our educational schemes and conferences that sex education is looked upon as a public health problem and as something pathological or abnormal. This is incorrect. Sex education is a subject that should properly be taken up in school and taught not only as a preventative of immorality, but in order that sex instincts may be transmuted into splendid by-products of service.

The primary aim of sex education is social, the attainment by the individual of a higher and happier life. It has been difficult for people to learn this fact, but it should be generally recognized. Sex problems are not to be solved by specialists. They are common, every-day problems, our own particular problems, demanding a cooperative solution. Every parent should demand that they be given school time.

VII. Needs of Christian Education.

Dr. John Mackay, of Lima, Peru, stressed two fundamental necessities in Christian education, the establishing of good normal schools under Christian influences and the coordination of Biblical studies. (1) As to normal schools: In Argentina the Director of Education recently said, "The greatest

difficulty in Argentina lies in the character of the teachers. Most of those employed have no actual call to the profession and no interest in moral education." Every mission should support a good normal school where personality is the touchstone. All such schools should incorporate, since otherwise their graduates could not become provincial teachers. Yet the provinces are the real hope of South America.

(2) As to coordinating Biblical studies: We have been playing heretofore with this work. A series of suitable textbooks is needed, graded from the kindergarten to the university, alive, vital, with Latin American illustrations, offering problems to be solved by the pupils. Their environment is mainly atheistic or materialistic. Only through the best type of Bible teaching can we give them a theistic background for their thinking and their lives.

VIII. The Morris Schools of Buenos Aires.

Mr. E. C. Knight, of Buenos Aires, deplored the fact that there was no reference in the Report to the work of Mr. William C. Morris, whose *Escuelas e Institutos Filantrópicos Argentinos,* at Palermo, represents a very important contribution to Christian education. Though not nominally Evangelical, they are essentially and definitely religious. Such schools are really needed. Argentina legally has free primary schools, but the freedom is somewhat theoretical. (If parents do not pay the management, the children do not get on.)

Mr. Morris, twenty-six years ago, in 1898, started this enterprise. From an attendance of 126 in the first year, it has grown, in 1924, to an attendance of 5,041 in the day schools, 470 in the night schools, 44 graduates and 403 pupils of the fifth and sixth grades. The schools are considerably self-supporting, but since they purposely meet the needs of the wretchedly poor, some charitable aid is needful. Since the beginning, some 95,463 pupils have been given clothing and shoes to enable them to attend school, while 70,331 have received free school books and materials, all at a total cost of 9,052,384.92 pesos (or about $3,600,000).

IX. Union in Education.

Dr. Luther B. Wolf, of Baltimore, said that out of the small Lutheran budget devoted to Argentina, nearly half was devoted to school work. He expressed himself in entire favor of close cooperation in education among the denominations wherever practicable. He believed that it was the

privilege of Evangelical educators to exhibit an all-round training which meets the needs of the body, the mind and the spirit.

THE FINDINGS

1. We recognize the great educational advance of recent years all over South America, and yield ungrudging admiration for the administrative, pedagogical and material efficiency of various national school systems. The ready acceptance by many school officials of every worthy educational innovation, whatever its origin, and the increasing participation by South Americans as well as North Americans in the present-day effort to exalt the social and democratic functions of the school, should be most suggestive to us and constitute international ties of high value. We realize that it behooves our Evangelical educational institutions to give convincing proofs of their loyal cooperation in the educational programs of their respective countries. We, therefore, recommend that each institution study in what ways, if any, it can still further approximate the government system of teaching and national ideas in education, or make a contribution thereto, consistently with its fundamental aims.

2. Every Evangelical institution, just because it is a Christian school, should be as nearly as possible a model school in its area, in equipment, methods and teaching staff. Some of our schools have measurably approached this ideal and are the best schools available in their communities. In general, our schools have done a great work and have won for themselves a high place in the estimation of the people. But in many schools our missionary teachers are too often untrained for their specific tasks and overburdened with administrative details; and the buildings, equipment and grounds of the schools are inadequate. We find that these deficiencies, wherever they exist, are prejudicing our educational status and should be removed through the provision of adequate resources.

3. Recognizing the important part that has been played by South American leaders in international thinking, and noting that in certain centres there are definite scholastic methods of stimulating such thinking, we heartily approve all educational programs and activities that will develop effective friendship with other peoples.

4. Recognizing that eventually the Evangelical work in each South American republic will be under the control of

the nationals, we recommend that each school carefully work out and adopt, as rapidly as may be found wise, a system of developing educational leadership by nationals, and tending toward eventual complete control.

5. Facing the difficult educational problem presented by extensive unoccupied rural areas in every nation, and realizing that only simple steps toward its solution are at present practicable, we recommend:

(a) That groups of believers make every possible effort to establish elementary schools in the districts where government schools are not available.

(b) That simple teacher-training courses, adapted to these conditions, be created in order to prepare local teachers who will not hesitate to serve such communities.

(c) That the farm school is in general the type best suited to meet these needs.

6. We heartily approve the modern emphasis given to the social importance of the school, and recommend that all our institutions take every advantage of their opportunities to engage in extension work and community service.

7. We recommend that the educational forces give careful study to the problem of normally integrating sex-social education in the educational scheme with a view to promoting the fullest and soundest development of personality and character, increasing individual happiness and conserving and advancing the welfare of society.

8. We observe the close correlation between the success of our educational institutions and continuity in leadership; and note the lamentably frequent changes in this respect among the teachers from North America. We, therefore, urge that the Candidate Departments of the Boards take more care to acquaint candidates with the general conditions and academic standards on the field, at the same time urging upon them the importance of continuity and length of service.

9. We note with approval that in a number of areas there are regular interdenominational educational conferences in which an attempt is made to study scientifically the local educational situation. Recognizing the importance of such conferences for the stimulating of interest and efficiency among teachers, and recognizing the responsibility we have assumed in our educational work, we recommend that an attempt be made in other areas as well to set up such conferences.

10. We note the success, in certain areas, of the system of local advisory committees for the better administration of our schools, made up of nationals and members of the for-

eign communities, as well as representatives of the societies concerned; and recommend that the system be tried in other centres.

11. We recommend that each institution try to prolong its relationship with its old students through organized contacts of a social, educational and spiritual nature; and that, on the other hand, the attempt be made to give the alumni some share in the development, support and control of the schools.

12. Recognizing that the preparation of Christian workers in their normal environment is a highly important objective in our educational work, we recommend the maintenance in the area of each Regional Committee of at least one Bible School or Theological Seminary.

13. We also recommend that consideration be given to the needs of university students, especially in regard to student hostels and recreation centers.

THE REPORT OF COMMISSION FOUR
ON
EVANGELISM

THE REPORT OF COMMISSION IS CUT
ON

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EVANGELISM

I. Introductory

The great Argentine, Juan Bautista Alberdi, well said: "Suppress religion and you mutilate man. Religion is the most powerful principle in the development of humanity." However splendid all other service which might be rendered to South America may be, the cap sheaf of the whole is the reaching of the hearts of individual men and of society with the teachings of Jesus Christ and the securing of loyalty to His person and aims.

It is evident that the present moment offers exceptional opportunities for evangelism in South America. There are stirring in the southern continent certain great movements which not only afford opportunities for the entrance of the gospel, but also make it incumbent upon Evangelical Christianity to spread the gospel message broadcast. Some of these movements have been described in detail in other reports, and need not be discussed here. Two outstanding reasons may be given for a more active propagation of the gospel in South America just now. (1) There is a growing spirit of materialism as opposed to a spiritual interpretation of life, and an accompanying tendency to throw overboard anything that savors of religion; and (2) there is a rapidly growing tendency to question all traditional modes of thought and action, which finds constant expression in the political, social and religious realms and is particularly noticeable in the realm of religion.

Naturally, in the discussion of these and other influences, it is necessary to keep constantly in mind the fact that there are wide differences existing between the countries represented at this conference, and that within the countries themselves there are widely different classes of people whose attitudes are largely predetermined by

the degree of education and culture to which they have attained and the degree of freedom and independence which they have reached in their economic and social life. It would manifestly not be fair to say that there are no spiritual forces at work within the South American republics, even in those which show the greatest hostility to religion. But an impartial observer could not fail to see that with an increasingly large section of the population, the dominant church has ceased to stand as a spiritual force or to represent more than a social and political institution. There are not lacking here and there men and women, operating quite without the sphere of any ecclesiastical organization, who are real prophets of the spiritual life and who are doing much to stem the tide of materialistic philosophy which is threatening to engulf South America.

While not so notably true in the northern sections of South America, the southern republics are entering upon a period of intensive commercial and industrial development which is giving a great material impulse to each country, but is at the same time shifting the emphasis away from the cultural, religious evaluation of life to one that is strongly materialistic. Within the past few years there has been a vast increase in the connections, both commercial and industrial, between Latin American lands and both Europe and North America. The result has been that large numbers of representatives from Europe and North America, interested in the material profit, have gone into these countries with their capital and plans for commercial expansion, changing the character and outlook of whole republics.

There has been also a close relationship in spirit between the French people and the peoples of South America. Not Spain or Portugal, but France was the model in matters cultural and philosophical for the South American peoples; and it is well known, of course, that a strong materialistic note has been for a long period dominant in French thinking and writing. While this has more directly affected the governing and influential classes yet the labor groups today are almost completely dominated by this materialistic emphasis. It comes to them not

alone through the arguments and ideas of upper class people, but through their direct relationship with labor movements in Russia and in other parts of the world, which are confessedly opposed to anything like religion.

This has been notably true in university circles. It would be a signal service, if some organization could make a satisfactory survey of some of the great South American universities to see just how largely student life has been alienated from things spiritual. Only a few years ago, some such attempt was made in the University of Buenos Aires, with the result that out of some 6,000 students, scarcely a score admitted any belief in a personal God. The whole educational system of the more advanced South American countries is shot through and through with this prevalent spirit. Even in the primary schools there is a large proportion of teaching that is entirely hostile to religion or to a theistic basis of life. The situation calls emphatically for the earnest attention of the religiously-minded persons of Europe and North America.

The forces of the world which contribute to the materialization of South America are active; is it not time that the more spiritually-minded people make their contribution as well?

The second tendency mentioned,—to question traditional modes of thought and action,—offers both a challenge and an opportunity to Christian forces. It is a tendency not confined to South America. Wherever education has been made general, it demands attention, for with increasing knowledge comes increasing independence of thought. In every land under the sun manifestations of independence are making themselves felt, which, after all, is one of the really hopeful signs of the present age. It is quite natural that, in South America, which has made large progress along the lines of popular education, this independence should be asserted. The increased ease in communication between the different parts of the world has brought to these lands, only a few years ago very largely shut off from the currents of modern life, the news of what men and women in other lands are doing, and thus has promoted in them many of the same re-

actions which have taken place elsewhere. There has been a questioning of authority of every sort, and particularly in the realm of religion. No ecclesiastical organization has found itself able to hold the minds of men and women in subjection as before. So it has come to pass that there has been a very general revolt among most classes of South American citizens against the only spiritual organization which the majority of them have known, the Roman Catholic Church. Moreover, these very people, unable to distinguish between the realities of religion and the institution which has chiefly represented that reality in their minds, have in many cases swung away, not alone from the Church but from all religion.

This attitude toward the Church, which is really toward religious authority in general, has sometimes worked itself out politically in a way to benefit indirectly the Evangelical cause and certainly to make easier its mission to evangelize the people. It has resulted in more liberal legislation, in the acknowledgment of the freedom of worship, and, in two cases at least, in the direct separation of church and state. There is hardly a country in South America that has not in the last few years passed some sort of legislation looking toward tolerance and the equal rights of different faiths to propagate themselves. Such a situation seems to make it in an unusual sense the business of evangelical Christianity to carry its gospel to these lands. There has never been a time when more doors were open for entrance, and probably never a time when there was greater need for the peculiar message of evangelical Christianity than at present.

There are not lacking men and women of spiritual insight, both within and without the Roman Catholic Church, who are calling out for the spiritual interpretation of life. In a little book which was but recently published by Dr. J. Pou Orfila, Professor in the University of Montevideo, entitled "*Reflections Upon Some of the Contemporary Spiritual Currents of Europe Which Are Applicable to Our Country*," we read:

"Unfortunately, in contemporary culture the material element predominates over the spiritual element. Many of

the evils which afflict humanity today have come because of the excessive attention given to the material phases of life and the slight attention given to the moral and spiritual side. More than once we have talked of the spiritual and moral bankruptcy of the present capitalistic civilization. Again youth must be taught to construct its inner life on a basis of sound interests and noble desires; not to content itself with inferior ideals, to establish its scale of values, that is, of the things that are most worthy to be sought after, health, inner peace, family, civic and social activity, friends, books, etc. Thus subordinating the material life to the spiritual, money, for example, must not be considered as an end in itself but as a means of making it possible to live a life increasingly noble and lofty."

There is here no mention of religion, yet how could there be a clearer statement of the need of exactly the things that the religion of Jesus Christ may mean in the lives of men!

From within the Roman Catholic Church, the voice of the well-known Chilean poet, Gabriela Mistral, speaks:

"One of the painful phases of Latin American life at this moment is the absolute divorce which is taking place between the popular masses and religion, or, perhaps, better said, between democracy and Christianity."

Crying out against the liberal leaders who have thrown aside all religion, she said:

"They have not understood that religion is one of the aspects of culture which has contributed to the purification of the soul of the people. They have rejected religion as a factor of individual as well as social education, wrongly confusing religion with superstition."

Touching the attempt of the Russian people, with whom she finds a certain parallel in the Latin American situation, to entirely do away with religion, she says: "A faith which has nourished so many generations cannot be so

easily uprooted." In the face of such attempts, equally in Russia and in Latin America, she says:

"The duty of the Christian is not wrathful denunciation but to make a sharp analysis, as one does who has suffered defeat, in order to see wherein lay the weakness of a sentiment which we believe to be eternal. I who am firmly ingrained in Catholicism myself, after years of doubting, have set myself to do this with an aching heart for what my faith has lost but at the same time with a clear mind, desiring rather to understand than to condemn."

"What I have seen is this; our form of Christianity, contrary to that of the Anglo-Saxon form, has divorced itself from the social question, indeed has disdained it, and has held as paralyzed or dead the sense of justice, until this sense has risen up in others and has taken the Church's following away. A faith which began miraculously among the common people and which only very slowly won its way among the powerful, ought never to have forgotten its source; but, while respecting this popular tradition, it ought to have seen that, entirely apart from its religion, the so-called common people, whom I call the wonderful people, are for their very number the only soil which can maintain it. Other classes, however solid they may be, give it only a poor support. Wherefore, neither by tradition nor by any careful calculation has Christianity been loyal to her humble followers. We must not lose so many souls, since, however much our own souls are worth, God could not pardon the abandonment of the multitudes who fill almost the whole world. Catholicism must regain what, either by neglect or selfishness, she has lost, and this will be possible if Catholics show that truly they are capable of renunciation, or, in other words, are capable of the very essence of her teaching. The hunger for justice awakened in the people cannot be satisfied by a few meagre concessions. The people know that they will gain the essential reforms without her help. Their attitude is not, therefore, that of trembling supplication. We must accustom ourselves to the new accent among the popular masses. Whatever good can be done it will cost Catholicism and Christianity in general the sacrifice of material interests. We either make the sacrifice or we declare frankly

that we accept the teachings of Christ only as a beautiful bit of writing in the gospel; or as a transcendent philosophy which raises human dignity; but that it is not for us a religion that is a mode of life. If we are to be dilettantes, esthetic reciters of parables for their pure beauty, it is well that we confess our Epicureanism. We shall remain then among the literary or philosophical commentators of religion. But if we are that other thing, whole-hearted Christians, with a whole gospel, we will go to the people."

Once more, she says:

"Our religion must not restrict itself to mere worship, nor even to the highest individual perfection. There must be in it that desire for totality which there is in all great movements of thought or emotion. The social sense in our epoch is vibrant in everything, from education to architecture. Shall Catholicism be exempt from such a desire without belittling herself?"

One who has observed for several years from a vantage point without the limits of any Latin American Republic, but reading widely their literature, including books, pamphlets and periodicals, makes this significant statement:

"Many have been the changes and great has been the progress in Latin America in the last two generations. In education, in culture, in industry, in commerce, in roads, in credits, the changes and advances in Latin America are surprising. But no change according to our mode of thinking is of such magnitude or such importance, and in the long run of such transforming consequence, as is the change from a materialistic Positivism to a wholesome and Christian spiritualism." "For a long time Latin America was content to imitate very largely the European nations. Where the imitation was the most unfortunate and most disastrous was in their philosophical systems, their materialism, Positivism, mechanical view of the world. However, within the last few years, Latin America has displayed a tendency to eman-

cipate herself from this imitation of Europe. She is beginning spontaneously and genuinely, to create her own poetry, her own theater, her own art, and above all, her own conception of religion and spirituality."

That there is this rather notable revival of spiritual interest is evident from the following which such cults as Spiritism and New Thought and Philosophy have found among educated people in all of the South American lands, especially those to the South. One correspondent of the Commission declares that this is indicative of the fact that Positivism and the exclusive interpretation of life in terms of things material and tangible no longer satisfies.

"Deeper needs have asserted their presence and these lead souls across the borderland of sense in a quest for light upon the meaning of existence and destiny. . . . Spiritualism, however, changes to mere superstition and finally to an anti-democratic and even inhuman interpretation of life and duty; but fortunately, there never was such an interest as at the present moment in the Bible and in Jesus Christ. The former, which for generations has been a closed book to the thinking classes in South America, now begins to have a new interest, if in many cases only a literary interest. It is appreciated at least that the Bible is great literature. Many thinking men see in it, however, more than mere literature; and they read its glowing pages in search of solutions of those problems that perplex them. The day of the 'Spanish Christ,' the tragic figure that has symbolized the spirit of religion in South America hitherto, is giving place to the strong, virile figure of the Jesus of history. Candid minds of the new generation are all recognizing that the words of Christ in the gospel contain the needed truth for today. As an illustration of this conviction, one of the books published recently by the Department of Education in Mexico, of which copies were sent to every library in the country, was an edition of the New Testament with an introduction by Tolstoy. All this means that the general atmosphere is becoming increasingly favorable for the proclamation of Christian truth."

It seems evident from some of the reports that there is a new spirit abroad among the various student groups of South America, looking in the same general direction. A writer in the "Student World" recently said:

"Youth full of yearnings during the past two decades has been declaring and demonstrating year by year a desire for beauty, for disinterested endeavoring for ethical values, and in the last ten years those yearnings have borne, if not a definite orientation, at least a religious character, of philosophical unrest, or aspiration toward a better social order. To have an ardent desire does not signify having found the means of satisfying it. The young men who stir the life of the universities, who rebel against the Positivist teaching of their most respected professors, and even more against the lack of character of those who do not merit their respect, do not know what they want, or where they are going. They feel a vague desire for something better, and they seek it, but they have not yet discovered it. Nor are they in the way to find it without help, and here is presented the great opportunity for those who have full faith in the regenerating power of the social message of the gospel."

Meanwhile the surging masses, in city, town and hamlet, on the plantations, in the mines and amid the forests sigh for a life more abundant. The unsatisfied spiritual longings of sixty millions of people, their confessed moral impotence, their vain effort after holiness of character all mingle in South America's inarticulate appeal for a Divine Redeemer.

II. Progress in Evangelism Since the Panama Congress.

1. *Progress in Each Republic.*

The years since the Panama Congress have seen no spectacular advances in the work of the evangelization of South America, but there has been a steady, gradual increase in numbers in the Evangelical forces and their evangel has been playing a larger and larger part in the lands in which it is being proclaimed. In Colombia there

was no national ordained minister in 1916. Now there is a sufficient number so that steps are being taken for the organization of a presbytery. The number of congregations has more than doubled, and numerous out-stations which are visited occasionally by itinerating missionaries or national pastors have been established. These years have seen a gradual pushing out of the mission forces into large unoccupied territories in Colombia, where gradually favor has been won and permanent footholds taken.

Venezuela reports the occupation of considerable new territory since the Panama Congress, as well as a growth in the number of members. The Scandinavian Mission has very substantially increased its force of workers and also its number of adherents. The Venezuela report states that there has been a lack of cooperation among the various missions working there, with some overlapping and rivalry, so that some parts of the country which sorely need the gospel have been deprived of mission service and visitation. Steps have been taken to avoid this in the future. The Orinoco River Mission, started in 1920, is proving very successful, and has already produced one candidate for the ministry.

In Peru three new departments have been entered in the northern section; the number of preaching centers in the entire Republic has increased from twenty in 1916 to something more than eighty at the present time. These years have brought a very marked change of attitude toward the evangelistic work. The introduction of medical and nursing work has broken down a great deal of prejudice. There has been a very favorable attitude on the part of the government toward the Evangelical work.

The Evangelical churches in Chile have made no spectacular advance, yet there has been a steady forward movement. One of the church groups in the four years from 1919 to 1922 increased its membership by thirty per cent., while other groups have shown probably a larger percentage of growth; the Sunday-schools and young people's societies have also made a very commendable growth. Perhaps a more significant advance than that of membership has been the rapid gain in the matter of self-

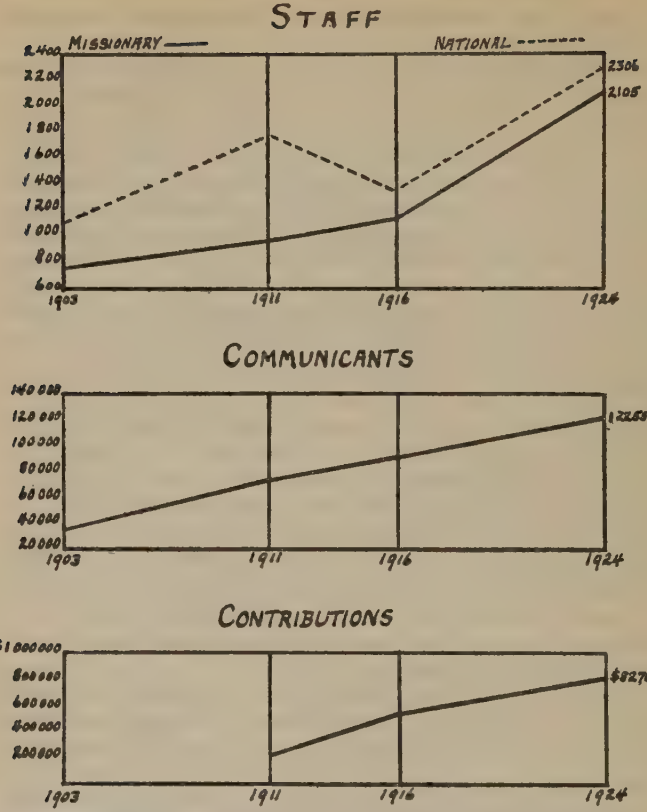
support among the churches and the growing missionary spirit of the people.

In Argentina all of the churches have increased in membership since Panama, the rate of increase varying from thirty to three hundred per cent. There has been a very considerable increase in the number of national ministers, both ordained and unordained, and in the number that are now in training. Three new denominations have come into the field since 1916, the Mennonites, the Church of God and the German Lutherans. The last mentioned group has made a very rapid growth in membership. There has been an increased emphasis placed on preparation for Christian work, and seminaries and training schools have been established with this end in view. A National Christian Woman's League has been formed in both Argentina and Chile, which links together the women of the Evangelical churches to promote the spiritual and intellectual development of women, to raise their ideals, to aid the women of the church to which they belong, to promote better industrial conditions for women, and to aid in movements which have for their object the teaching of righteousness, purity and truth to the youth of the land. It does social service in public institutions such as homes of correction and the penitentiary, and plans to reach the working girls in larger centers.

Brazil has, perhaps, made larger progress than any of the other countries. Evangelical Christianity seems to have taken a deeper hold upon the Brazilian people than elsewhere in South America. It is the only one of the republics which has independent autonomous churches, the Presbyterian Church of Brazil, one of these, now numbering more than 9,000 communicants. There has recently developed a marked spirit of harmony and cooperation among the Brazilian churches which has doubtless contributed to their general forward movement.

2. *The Statistical Growth of Evangelical Christianity.*

Detailed figures concerning this growth are presented in the World Missionary Atlas of 1925, but the following comparisons are interesting in connection with the present discussion.



NOTE: Tables two and three are on the same relative scale and show therefore the relationship between membership and gifts. Query: Should these lines be so nearly parallel?

There is a noticeable slump in the number of national workers in the year 1916. It may be that the difference was due rather to incomplete information than to an actual falling off in numbers. A study of the matter by countries shows in most cases a normal increase, even abnormal in some countries as Colombia, which multiplied its national forces by seven, and Bolivia, which increased over 300 per cent. The whole decrease is in three coun-

tries: Peru, which is credited with sixty in 1916 as against eighty-two in 1911; Dutch Guiana, which fell from 731 to 430, a net loss of 301, while British Guiana fell from 527 to 330, a net loss of 197. The net loss on these three is 520, which is 58 beyond the total net loss. That is, had these three remained stationary, there would have been an increase of 58 in 1916.

3. *Helps and Hindrances in Active Evangelism.*

Two large factors have already been mentioned that favor our evangelistic program. Others have been mentioned in the correspondence of the Commission.

One of these is the excellent impression which the Christian conduct of Evangelical Christians has made upon the people and which predisposes them to look kindly upon Evangelical efforts. Only from Argentina, and that from one who stands outside of the church and who, possibly, represents only his own conviction, does there come an expression of any doubt as to the moral efficiency of Evangelical Christianity. In several of the communications is noted the general readiness of Protestant Evangelical Christians to offer themselves for service. We may assume that this does not refer to a volunteering for whole time Christian work, for the evidence gathered in connection with other reports does not indicate that there is a sufficient supply of new ministerial candidates coming forward. The reference is doubtless to the readiness of the lay members to do active service wherever possible. Still other helps to popular evangelization are a favorable press in some countries, a gain in favor among women, a better understanding by the people of the meaning of Protestantism, the favorable attitude of the government in some cases, though not in all, and, finally, that which is expressed in the Brazil report and which probably could be said of considerable numbers of people in every country, the real existence of a hunger and thirst after God. Such groups are, of course, largely coincident with those mentioned earlier as turning from a material toward a spiritual view of life.

But while there are many factors that help toward an

active evangelism in South America, there are certain hindrances of which no one should lose sight. Prominent among these is the lack of an adequately trained ministry. A possible second in the list of hindrances is the opposition of the Roman Catholic clergy, which, in some countries, takes the form of definite persecution. The evil influence of many foreign residents from Protestant countries is felt in more than one large city. The general skepticism and indifference to all religious propaganda on the part of the majority of the educated classes affects the thinking and practise of at least two countries. A lack of adequate Christian literature stands in the way of greater evangelistic progress. One important hindrance is the lack of proper relationships between national and foreign workers and in some instances failure of the missionaries to properly learn the language, customs and modes of thought of the people. In one case, at least, the lack of mutual understanding between missionaries is reported as badly hindering evangelistic progress.

Christian work has never been easy in Latin America. It is not easy now. The fact that more hindrances are listed than helps does not indicate in any way fear on the part of the workers in the Evangelical ranks as to the ultimate success of their efforts. There is running through all the reports a fine optimism as to the ultimate triumph of the Evangelical cause, not always expressed in actual church membership, but in the triumph of the principles for which Protestantism stands, the real domination of South American life by Christ, our Master.

III. The Message.

Great as has been the progress of Evangelical Christianity in the past, there are still vast fields and wide ranges of life into which we have not yet penetrated. What is to be our message as we seek to enter these new fields? Are there certain distinctive elements of the Christian message that should receive special emphasis? Have changing conditions made it necessary to shift the emphasis in our preaching and teaching? Have any diffi-

culties or opportunities made it imperative that we examine anew the whole content of our message?

Obviously, when we consider the large number of denominations represented in this Congress and the wide divergence of theological emphasis represented by individual members and workers within as well as between these denominations it would seem unwise to attempt to set down any hard or fast definition of the message to be given expression. To do so would be to invite criticism and possibly to provoke conflict, whereas the whole intention of our gathering at Montevideo is to create harmony and a larger spirit of union in our efforts in the evangelization of South America.

The suggestions from different field committees regarding the content of the Evangelical message covered a wide variety of opinion, ranging from the markedly conservative to the fairly liberal piont of view. Yet in all this wide range of doctrinal emphasis there is much on which there is no difference of opinion. These are the matters which we seek to emphasize.

1. *The Fatherhood of God.*

Repeatedly in the field reports there stands out the necessity of holding up before the South American people the great teaching of the fatherhood of God. There is a special necessity for this in South America. In the words of the Brazil report, "There exists in the minds of the South American people a fear and an apprehension of punishment, but the realization that God is a loving father, ready and disposed to help His children, is quite foreign to their thinking. The doctrine inculcated in the mind of the Brazilian people of the necessity of human mediators and of the impossibility of having any personal communion with God has done much to destroy confidence in God." Elsewhere in this same report is the statement that the God who has been taught to the people is such a far-off God that there is nothing in the conception of His nature to draw men to Him. The Chile report considers that this teaching of the fatherhood of God, His love and tenderness toward men, is the phase of the gospel which appeals most strongly to the Chilean heart.

2. *The Centrality of Christ.*

A second outstanding feature of the reports is the supreme emphasis on the centrality of Jesus Christ in all Evangelical preaching. "The practical doctrinal message should be Christ, the only Saviour from sin," writes Colombia. "Jesus Christ, the only hope of the sinner," writes Peru. "Christ and Him crucified," says Chile. The Brazilian report states, "The Evangelical churches must so present the divine Christ that men will not be driven away from Him in sheer terror of His divinity, but will feel the draw of a mighty love reaching out after them. It must so present His humanity that the people will feel that He understands, that He cares, that they can get close to Him and trust Him, that in His presence they need no other 'advocate with the Father.' The humanity of Christ, as a practical fact, has been well nigh blotted out of the minds of Romanist peoples, and the whole propaganda of Spiritism tends to this result."

One correspondent who has had wide experience in dealing with intellectual classes in South America writes as follows: "Day by day I become more convinced that he who would arouse always the highest religious enthusiasm in South America must not be ashamed of his loyalty to a supernatural Lord. A Unitarian Jesus will never move the depths of men's spirits on this continent or purify the springs of soul life. And this I affirm in the teeth of what is so often said that educated men have said farewell to the supernatural."

3. *The Doctrine of Sin.*

The ever present fact of sin in individual and social life must be a central theme in Evangelical preaching. We quote Brazil: "The doctrine of sin was the first thing presented by our Lord, 'Repent, for the Kingdom of Heaven is at hand.' It is said to be one of the great sins of the day that we do not recognize our sins and sinfulness. The fact of sin must be preached, its universality, its stupidity, its heinousness, its damning nature, redemption through the death and resurrection of our Lord

and faith as the God-given faculty by which a man takes hold of the unseen forces of the universe. There has never been a time in the history of man when there was greater need for clear, ardent, convincing teaching of these things by men that believe them in their hearts."

Most of the reports recognize the fact that, granted the power or presence of sin in the life of man, his salvation must be found through faith in Christ and not simply through good works. Here is the age-old difference of Protestant from Catholic teaching in which Protestantism was born. It still stands as one of the cardinal features in Evangelical preaching, not with any depreciation of the value of practical works, but regarding them only as fruits, and not as roots, of real Christian living.

4. *A Practical Gospel Versus Dogma.*

On the whole the reports of the committees are comparatively free from emphasis on doctrine or dogma. To be sure, from the north comes the statement that it is wise to preach doctrine, while from the southern countries comes the equally strong statement that Latins do not care for doctrine. Still others make the statement that doctrine is the foundation of all belief and that it can be presented in a way that will win and not antagonize. "We have yet to learn," writes the Argentine committee, "how to do the work of Jesus Christ, how to help men to live His life without loading them down with unacceptable dogmas. We must learn to give them the picture without the frame." A distinguished Argentine writer says, "At least dogma has lost its charm. Even the ignorant people do not take the teaching of the Church seriously any more. It is not that they do not believe in religion, but that they do not believe in the dogmas in which religion is clothed. Right here, let me say that the Protestants are often as dogmatic as the Catholics." Another equally distinguished South American correspondent has said, "Who ever comes to South America with the intention of furthering the interests of dogmatism or of propagating theological controversy will meet with failure." With these two quotations from Argentine writers many Evangelical Christians will not find themselves in accord.

One cannot read the various field reports on the message of Evangelical Christianity without a feeling of profound gratitude for their unfailing emphasis upon the more practical bearings of Christianity. Whatever of doctrinal emphasis should be given, it must be accompanied by an insistence upon the practical fruits of pure and holy living. "New life must be manifested in a service to one's fellows, not to obtain salvation but to prove its reality. True religion and morality go hand in hand." "The gospel message must bear down hard on the necessity of square dealing and clean living, seven days in the week, and there is no substitute for this message."

5. *The Social Application of the Gospel.*

The emphasis on the practical bearings of Christianity noted in most of the reports points naturally toward the social application of the gospel, yet at just this point there is a notable lack of definite expression. Is this possibly just because the social implications of the gospel are taken for granted? As the Venezuela report says, "A sanctified Christian working for his Lord is the strongest social force in the world," and this from Peru, "A new life must be manifested in service to one's fellows," and from Colombia, "We must create for the people a true Christian social environment, this is part of Christ's program." "The church must place its finger on the festering sores of society and tell in language that all men can understand what the matter is, and where the remedy lies," writes Brazil. However, there is a question whether, in making such statements as these, the writers have really had in mind the far-reaching social applications of the gospel. Only Argentina declares straightforwardly, "More emphasis must be laid upon the social aspects of the gospel and far less upon the preaching of doctrine." Is it possible that the real situation in a great many of the Latin American countries is reflected in Chile's report, quoted elsewhere, regarding the use of forums, social centers or settlements? "These may be desirable and productive, where the gospel is well established. But it is also possible that in Chile they miss the mark. They are likely either

to fail to gain support among outsiders, because too distinctly evangelical, or to fail to keep to the evangelistic aim. Such institutions, if they exist, should be known as Evangelical Christian. The day has passed when there can be any excuse for hiding our name. If our social work is good, it will be accepted for its face value, and we ought to give the credit to the Inspirer of it."

Some would raise the question, however, whether Christianity must always have full credit for what it does? Must it always be known from just what source each bit of service comes? Is there not here and generally an undervaluation of the indirect results of Christian activity?

Of course the Church throughout Latin America is practising to a certain extent the social message of the gospel. Wherever medical work is maintained, baby dispensaries, general clinics or hospitals, the social gospel is applied. Wherever student hostels are established, providing a wholesome Christian environment in which students may live and work, the social gospel is being applied. Wherever schools for the intellectual training of less advantaged groups of the population are at work, Christian social principles are being observed. Wherever institutional churches, such as those maintained in Montevideo, in Rio de Janeiro, and Buenos Aires, are functioning, there, too, the social gospel is being practiced. Wherever men are fighting such social evils as alcoholism or prostitution, they are applying Christ's social principles; but even such efforts as these do not cover quite the whole range of the social applications of the gospel.

What is the Christian social gospel? "It is the declaration that the relationship of man in every contact with human life should be organized according to the teachings of Jesus Christ and that through His spirit, working in redeemed and transformed lives, it is possible to do it."[1] This is not the place to enter upon an extensive discussion of the social gospel; it will be sufficient for our purpose to indicate the wide range of human life and therefore the wide range the gospel must cover, if it really enters into the total of human relationships. There is opened up at

[1] Wm. Adams Brown in *Panama Congress Report*, Vol. I, p. 355.

once the whole field of industrial relationships, of racial relationships, of commercial relationships, of relationships to governments, of international relationships. Has organized Evangelical Christianity in South America anything to say on these important subjects? Has it any message to the working-man as to his relationships with his employer? Has it any message to the employer regarding his relationships with his working-men? Has it anything to say regarding the profits which a man may legitimately take from his business? Has the Church any message as to the right of the laboring classes to a larger share of the fruits of production? Has it anything to say as to the number of days a man shall work in a week, or the number of hours during which he shall work within a given day? Shall the Church have anything to say as to the age at which children may be taken from their homes and thrust into the industrial world? Has Evangelical Christianity anything to say about the *peon* system in vogue in so many Latin American countries? Has it anything to say as to the exploitation of the natural resources of the land by a favored few, while the great majority of the people live in misery? Has it anything to say as to the housing conditions in our great cities and in our country places? Has organized Evangelical Christianity any word regarding the health and general sanitation of our cities and country? Has it any convictions regarding the provision for mothers and motherless children and for the aged beyond an occasional orphan asylum or an aged people's home, in which a few people may be from time to time cared for?

Throughout practically the whole history of the organized labor movement, its adherents have seemed to think that the Church is a capitalistic organization, dominated by capitalistic interests, which seek, through the Church, to keep in submission the less favored portions of society. Has Evangelical Christianity in Latin America done anything to disprove this statement? Have its leaders shown themselves in any special way to be the friends of the exploited groups in the national life?

There are many social questions regarding which Evangelical Christianity ought to have some word that cannot

be reviewed in a report such as this, but one or two more seem worthy of particular mention. Has Evangelical Christianity any word to say as to the militaristic policy of the land in which it is working? Have the churches any distinct mission of peace and international good-will?

Of course, it will be said, as it has been said by many in the past, that into these matters of national and international policy the Church should not enter; that they are matters for individual judgment rather than for Church pronouncements. Yet in every one of the matters mentioned human relationships are involved; not alone the physical, but in many cases the moral and spiritual destinies of men are wrapped up in them. Shall the Church neglect any phase of life which affects human destiny or in which the moral and spiritual phases of men's lives are involved? It is the belief of the majority of those who proclaim the social gospel that the Church must become active along these lines as well as along the more individualistic lines which she has traditionally followed.

No one would reduce in any measure the fine fervor and enthusiasm with which the gospel has been applied to the problems of individual life and to the winning of individual souls to Christ; but many feel bound to go beyond that achievement and to reach out as well into the social environment in which this newly regenerated life must have its contacts, into daily work, and into recreational hours and into every development of latent moral and spiritual power. The gospel of Christ is not alone calling for the regeneration of individual lives, but it calls for the regeneration of group life as well. It believes that not alone the individual man must be born again, but also that corporations and municipalities and nations must be born again. It considers almost impossible the attainment of the perfection toward which our Lord clearly points His disciples in the midst of a society which is unregenerated.

Of course, it may be that the voice of the Evangelical Church in South America is not sufficiently powerful to prevail in governmental and economic circles, yet such a situation can never excuse an organization for maintaining silence in the face of manifest need. If there are social

wrongs to be righted, then, however weak our voice may be, we must cry out against the evils with all the strength we have. We must use the influence that God has given us and make it go as far as it can go. We may then safely leave the final results to Him. In many lands the Christian Church is obliged to face the fact that to speak out boldly on great economic issues is to jeopardize the financial support on which the churches depend for the great share of their benevolent enterprises. In South America, except in very limited circles, the Evangelical churches hardly have to face such a temptation, for they have little or no social prestige to begin with. But, entirely apart from all possible loss or gain to the churches, it is their duty to apply, in so far as it is given them to be able to apply, the principles of Jesus Christ to all the wide range of human relationships. Possibly one of the major matters that should receive discussion during this conference is the methods through which the Evangelical forces can be made to count more largely in the application of Christ's teachings to social life.

6. *A Gospel for the Whole World.*

During the period since the Panama Congress there has been a healthy growth of the consciousness within the national churches of their oneness with the Christian Church throughout the world. It is true that there has been a marked growth of national consciousness and an increased feeling of responsibility for the evangelization of their respective lands, but there has come also a wider interest in the more distant fields of Christian activity. This has been seen in the increased missionary giving in some of the churches, in the formation of some national missionary societies which look chiefly, it is true, to their own national fields, but which have in prospect, at least, the carrying of the gospel to other lands. It is a definite project of the national missionary society in Argentina to send a missionary from Argentina back to the mother country, Spain, and of Brazil to assist their brethren in Portugal. A fund is actually being raised within the former group of churches and the latest reports are that practically enough money is in hand to justify commis-

sioning their first missionary. The Brazilian church is helping to support a Japanese worker among the Japanese colonists in the southern part of the Republic. There have been occasional exchanges of visits between the Evangelical workers in the different South American countries, such as that of Juan Varetto, of Argentina, to the Central American republics, and that of Robert Elphick, of Chile, to Gautemala and Ecuador. Perhaps the most significant instance of this nature that has occurred during the last few years was the visit of the Rev. Augustin Arenales, one of the Evangelical pastors of Spain, who went through the whole of South America, bringing a message of goodwill and fraternity from the Spanish Evangelical groups to the Latin American churches. He succeeded in interesting deeply the congregations in South America in the work in Spain. As a result of his visit, he was able to take back over 30,000 pesetas to help in the evangelization of Spain's people. More important, however, than the financial result was the bringing together of the Evangelicals of Spain and those of South America. In the years to come there ought to be visitations from representatives of other lands, such as those of the Orient, which would bring the South American church not only into a Pan-Latin relationship with other Christian churches, but into a relationship as broad as the world itself.

7. *The Attitude of Evangelical Christians Toward the Roman Catholic Church.*

A most practical question which confronts the Evangelical workers of South America is the attitude which they ought to take toward the Roman Church. Should their message be controversial or should its emphasis be upon a constructive Christian message, trusting that to produce its own deep impression and to achieve permanent results among the South American people? Here, again, there is a wide variety of opinion, due probably to the existing conditions in the countries from which the reports come. Since this question is treated in the report of Commission Ten we confine ourselves here to quot-

ing the admirable statement from Bishop William F. Oldham:

"In any approach to those who differ from us it is highly advantageous to find *where we agree,* before we enter upon any matters in disagreement. A grain of unacknowledged truth may make a mountain of division. No cause ever suffers by generous acknowledgment of all the values to be found in opposing causes. And particularly in the realm of spiritual truth it is well to remember how Jesus said, 'He that is not against me is with me.' And now to come to where the South American Evangelical may find the greatest difficulty, what of the vast deposit of truth held by the Roman Catholic Church in common with the Evangelical? Shall we not freely recognize the community of truth before we go into our disagreements? And when we go into these shall we not go in humble and kindly ways and with utmost kindness of manner and speech? And this for two reasons. Because in our day, not wrong beliefs so much as utter unbelief is the challenge to religion. Against a world mad with pleasure seeking and defiantly bent on pleasing itself as over against the recognition of any loyalty to God or submission to His will, the voice of true religion must primarily be raised in pleading accent to the wayward and disobedient. It is no time for mere theological disputation except, when unavoidable, on matters of prime importance. And again, there is a vast field of doctrinal and practical truth held in common. It may almost be said that the major doctrines of the Christian Faith are held by the Roman and the Reformed Churches alike, except that with strange perversity the Roman Church introduces some little turn or adjunct of belief which forces dissent. Nevertheless, in the compulsion upon us to disagree, let us recognize first the wide field of common belief. Recognizing a community of belief as far as it exists would help mightily when we come to the enforced disagreement.

"In the meeting with devout Romanists shall we not put in the foreground those great truths that are imbedded in the system before we begin to remove the rank growth of error that has overgrown and tends to hide the truths? The soundest method is surely to go as far with all our fellow

humans as we possibly can, and then, when the road begins to divide, our very friendliness while we have been together will always have weight in the discussion at the dividing point as to whether they will continue to travel with us. Our assurance of the native value of truth is best proven by our readiness to recognize and admit it wherever it appears and in whatever company it may be found. And the best method of defending the truth is to trust its native strength. Hearty acknowledgment of partial truth is the best method to secure a hearing for all truth. Even as a mere matter of polemics there is gain in generosity—Christian honesty, to say nothing of Christlike love and good will, are best served by ready acknowledgment of truth, even when partial, wherever found. Love, while it believeth all things, also hopeth all things."

8. *A Constructive Message.*

To say that the Evangelical message should be constructive is to imply that its purpose is not that of securing merely the intellectual assent of the people to Evangelical truth, but to secure the loyalty of those to whom we preach to Jesus Christ. In practice there may have been in the past too great an emphasis upon the intellectual acceptance of Evangelical Christianity and too little upon its practical phases. We cannot continue that emphasis in the present day. The report from Peru expresses this idea well, when it says, "Many seem to think that if the creed is right, that is all that is required. It is necessary to show the mistake in this and that the change must take place in the heart and life as well. The new life in Christ must be manifested in service to one's fellows, not to obtain salvation but to prove its reality. True religion and morality go hand in hand." It is not enough to evoke enthusiastic praise of the character of Jesus among the student or intellectual classes. Our work is not well done until we have in some way brought the people at large to see that not lip service but life service is what our Lord wants.

There is a vast field in South America, over which no religion has any hold whatever, whether politically, socially or religiously, to which the good news of the King-

dom must be brought in some appealing way. Surely this is a task large enough to lift the Evangelical forces out of any narrow dogmatic idea of their purposes and to serve as a challenge for all of the highest, best, most consecrated service that its combined forces can give to South America.

IV. Methods of Evangelistic Approach.

The foregoing survey of the present day message of Evangelical Christianity in Latin America indicates certain divergencies of viewpoint, though in the main there is substantial agreement. But whatever the message may be, unless it somehow can be gotten into the lives of individuals and peoples, it will avail little. How is this to be done? What shall be the approach? What methods are best and most effective?

Shall the approach be direct only, through the pastor and evangelist, and itinerant preacher, or shall it be indirect, through organizations and institutions which, while distinctively Christian in principle and practice, rely chiefly on that fact rather than on advertising their connection with religious bodies or creeds for their evangelizing effect? Or shall it be by means of a specialized indirect approach to certain classes through forums and lectureships by national or foreign leaders from other lands? We purposely omit from discussion here the educational approach, both in week day schools and all religious educational activities of the church, because this is receiving special attention at the hands of separate commissions. We simply take it for granted that these methods supplement what we shall treat of here.

It will be in the interest of clearness and comprehensiveness to treat these various phases of the whole in their larger bearings, bringing to bear on them the testimony and recommendations of the field committees, where these seem pertinent, rather than to record the impressions regarding each item from the various field committees by countries.

1. *The Appeal of the Pastor in His Pulpit.*

This has been from the beginnings of the Christian

Church one of the chief means of evangelistic effort. And the Evangelical Movement, true to its origin, has chiefly used this method of reaching the people of South America. The results have not been equally marked in each country, for the conditions are widely different, and obstacles have existed in some places that have not obtained in others. However, from all sections of the continent there comes evidence that by the "foolishness of preaching" men are still won for the Kingdom. Any question that arises regarding preaching is likely to relate to its efficiency; and, in case of any lack of pulpit efficiency, how it may be increased and its results be better conserved. The committees in South America were unanimous in expressing the need for greater efficiency and the necessity for somehow conserving those who are won. A variety of suggestions for improvement are made.

(a) *More adequate preparation.*—The one word that stands out preëminently as the recipe for greater pulpit efficiency is preparation. Better preparation must be provided for the men who stand in the pulpits. "We need more prepared workers," says the Argentine report. "To attempt to solve this problem is to attack the greatest problem which confronts the Montevideo Congress. What shall we be able to do with all the financial means and a field of action, if we lack this one factor—the prepared man?" The cause needs more graduates of strong institutions, trained in active evangelism, both personal evangelism and public preaching. The national ministers cannot do this effectively, until they are well trained and educated to do it.

The Chile report states that the seminary faculty has the greatest opportunity in the preparation of men for the pulpit. They suggest that the seminary prepare and adopt special courses on missions, evangelism and personal work. Changing conditions in Argentina demand a much larger preparation on the part of the minister than previously. "The early Protestant ministers with little instruction did well as long as the Evangelical doctrines were new to the people. To preach the gospel then one only needed to read and explain the simple story of the

Bible to the people who did not doubt the truth therein contained. But now the scene of battle has shifted. With the majority of the Latin people it no longer is a question, 'What does the Bible teach on this or that important issue of life, but how can an educated man, who is alive to what modern science teaches, still believe that it really makes any difference what some Oriental said 2,000 years ago? 'What is the will of God?' is no longer a question. God to the average Latin of the educated classes, and to thousands who are not educated, simply does not exist. Or if He does exist, it is only in poetry and in the fancy of those who secure their living by propagating this belated falsehood." The writer quotes from a book, *El Progreso Religioso,* by Dr. Montero Pauller, this statement: "I do not believe in God, nor do I take the trouble to know nor think about whether He exists or not." Obviously, for meeting and helping this type of people a very careful preparation is required by those who are to represent the cause of Christ in the pulpit.

Brazil insists on the special need for a deeper spiritual preparation on the part of the ministry. "There is only one thing that can increase the efficiency of the pulpit, and that is a spiritually minded ministry. We insist on the absolute necessity of a spiritual preparation." Peru echoes this same idea and in addition calls for a deeper study on the part of the pastor of the needs and problems of the people, in order that he may better suit his message to their needs. In the opinion of one writer, there is an economic factor entering into the situation. "The pastors should as far as possible be free from anxiety as to the supporting of their families so as to have their minds centered on their great calling, on the visiting of their people, on Bible study and on sermon preparation."

(b) *The training of workers.*—A considerable advance has been made since the Panama Congress in the matter of training of workers, but there is much yet to be done. It is sincerely hoped that this present Congress will lay far-reaching plans for still further development. The dream of the School of Theology and Social Sciences at Montevideo, which was conceived years ago, ought to be made a reality as early as possible. Along with this insti-

tution should go the strengthening of the Bible schools and seminaries already functioning in the various sections of South America. But more than pulpit efficiency is needed. In the words of the Argentine report, which is echoed in practically all of the countries, "there is a great leakage in Protestantism."

(c) *Conserving the results.*—Some better methods of conserving the results acquired through evangelical efforts must be discovered. How can those who are attracted by the preaching and other activities of the churches be kept in their membership and lead into increasingly larger spiritual experiences? The Argentine report points out three weaknesses of the Argentine churches that make for a steady loss. The first is a lack of sympathetic attitude toward, and a frequent inability to deal with, the ranging minds of the young members of the Church, as they pass from the stages of credulous childhood into the questioning adolescent period, and find themselves unable to accept longer the intellectual form in which the gospel is proclaimed. The second weakness is the failure to make the best use of the developing national workers. The third is a lack of proper social environment for the young people. "Very few, if any, Evangelical churches have playgrounds, libraries, gymnasiums, clubs, or any substitute for these things, where young people may expend their social energy. Lacking these, the young people naturally drift to the clubs, cinemas and cafés on the outside, where the attraction of the world lures them away from the influence of the church."

Peru echoes the need for caring for the recreational life of young people, stressing in addition the necessity for providing some definite forms of activity and personal interest for the individual members, as a means of retaining their interest.

Venezuela very strongly suggests a larger use of visiting, not alone on the part of the pastor, but in the training of the members of the church to do visiting and personal work. Chile feels that not enough stress has been put upon the pastoral function of the minister and would greatly strengthen that feature in all training schools and seminaries. It will readily be seen from a review of these

statements that here again much depends upon the seminary in its training of men. The Venezuelan and Brazilian reports both emphasize the importance of using lay workers, particularly of Bible women, in the follow-up work of the church.

2. *Evangelistic Campaigns.*

It is recognized by practically all of the fields that evangelistic campaigns of one sort or another are helpful to the general program of the Evangelical churches. These must not be a substitute for a consistent all-the-year-around evangelistic effort, but only come in as supplemental and helpful. There are varying opinions as to the forms which evangelistic campaigns should take and regarding their method of reaching the people. The question was asked, "Should there be special evangelistic campaigns for particular classes in the community?" This brought a categorical "no" from one or two fields and a hesitation on the part of others to admit anything of class distinction into Christian work. However, one writer from Peru very clearly sets forth the need for distinguishing between groups as they exist: "There are certain classes of persons, such as students, working-men, and the Indian masses, which need special treatment. For they do not come in any considerable numbers to the churches, and so can be reached only through specially planned and specially directed efforts." "An effort such as the Methodist Mission made among the students in Santiago," writes the Chilean committee, "with special meetings in Santiago College has great value and it would be a pity to lose the opportunities there offered. A Presbyterian pastor also held successful services for the students in the *Instituto Inglés.* Meetings among certain types of uneducated workmen have to be of a special kind, if they are to appeal to him."

Should these special evangelistic efforts be made in our church buildings or should we go outside of them, hire public halls, or use theaters or do outdoor preaching? Obviously to reach certain groups it is out of the question to use the church building, so great is the current prejudice against anything ecclesiastical. This is particularly

true of students and, increasingly so, of organized working-men. There is agreement among the committees throughout the continent that we ought to use buildings other than churches on some occasions. Recent experiences in a number of countries have demonstrated that satisfactory results can be achieved in that way. Peru reports successful experiences in Lima and in Arequipa on a few occasions. A Chilean worker who is giving the larger part of his time to evangelistic effort, reports his experience in two extensive campaigns conducted in Central America and in Ecuador as follows:

"The distinctive feature of the campaign is the reaching of the masses that have never known or heard the gospel. Though there was a church in town within their reach, they had never attended its services because of indifference, or because they were afraid of criticism. In order to reach these, the meetings are held in theaters, large halls, or in a big tent. Great emphasis is given to attractive advertising. Big notices appear on the front pages of important papers; thousands of handbills are scattered all over the city; posters are placed in prominent places, or carried about the streets and plazas on a coach accompanied by a brass band. By these means hundreds of people are induced to hear the message of Christ. . . . In this way many who would never have approached a regular church service hear the gospel and are brought to Christ."

Brazil advocates the holding of open air meetings, where large groups can be brought together. "While places such as public halls and theaters have certain disadvantages, such as the lack of the reverent atmosphere which belongs to a church, yet as an outer court to the church they may be used to great advantage. To even greater advantage, and strongly to be recommended, is the judicious preaching of the gospel in the open air. By this means many can be reached who would not be reached even in a cinema service." Outdoor preaching is a prominent feature in Argentine evangelistic work.

3. *Special Evangelists.*

As to the use of special evangelists, using that term in

its ordinarily accepted meaning, there is found a variety of opinions. A sensational evangelist would not seem to be in favor with the Argentine churches. "Instead of a few outstanding evangelists," says one correspondent from Peru, "who travel from country to country, it might be better to employ a host of local evangelists, who could fit into their own particular field to advantage. Instead of a great interdenominational program of evangelism, I would rather see a great quickening of the evangelistic spirit in all the churches in Latin America." Everything seems to hinge on the kind of evangelists that can be secured. Argentina says regarding the employment of sensational methods: "To people who have once associated worship with priest, altar and temple, it is a great shock, not to say a scandal, to see men in very plain citizen's garb mount a goods box in a tent or stand on the street curb or on the platform of some barn-like hall and proclaim the 'unsearchable riches of Christ.'" As a distinguished Catholic has said, "We are horrified at the facility and freshness with which Protestantism proclaims Christ and Christianity." The dominant emphasis in all of the reports is on the necessity for a deep evangelistic passion on the part of the pastor and missionaries themselves. Certainly to these the Church will look for its most solid gains.

4. *Itinerating.*

No one who has read carefully the reports of the various field committees as to whether or not the day of itinerant evangelism by missionaries has passed, can ever again be guilty of lumping all Latin American republics into one. In these answers there is a clear indication of the relative differences in the development of the religious life within the countries represented. They vary all the way from the statement that the missionary is no longer to be employed, to the other statement that evangelism is now about the only function which he ought to perform. To the definite question, whether changing conditions have absolved foreign missionaries from participating in itinerant evangelism, Brazil replies, "absolutely not. On the contrary we think that the present conditions call more

for itinerating work than for work at a station. We are of the opinion that the training and education of the churches can in a large part be left to the Brazilian ministry and the work of the foreign missionaries should be to open new fields and prepare them to be handed over later to other Brazilian ministers now being prepared in the seminaries. We would make an exception, however, in regard to the educational work, which will naturally call for a large number of foreigners to continue this work." The Chilean report states: "Circumstances alter cases. In some fields the foreign missionary may yet be a leading factor, but it seems to us that in Chile the time has come for the foreign worker to take second place, keeping the national evangelist to the front. The opinion has been expressed that the foreigner might well open work to be turned over later to the national pastors. Even this seems to us the reversal of the proper order. The gospel should be presented as far as possible as a national message and not a foreign one. The church members understand that it is not a foreign message but the general public fails to make this distinction."

From Venezuela comes the reply that the great part of it should be done by nationals. This opinion is seconded by practically all of the other committees. But while there is a question as to whether or not the foreign worker should do the itinerating, there is no question that itinerating should be very actively carried on. The Colombia report particularly stresses this need. "The active itinerant is the worker who is reaching the masses. A large number of itinerant evangelists, both among the missionaries and national ministers, will most wonderfully advance evangelism in Latin America during the next decade." In support of this contention the following very interesting example is given: "In 1915 a missionary visited for the first time one of the towns, where today the Colombia mission has a prominent out-station. In 1917 he visited it again, taking his wife with him. The missionary's wife went into the homes, held Bible classes, made visits and invited the women to attend the meetings. The meetings continued five days. At the end of that time a considerable number had become strong and fear-

less followers of Christ. They carried forward the propaganda to other rural sections, and by 1921, when their first pastor arrived, they had a chapel erected. Under his leadership they constructed a home for him, the best in town, and with him they have faithfully carried the good news throughout all those regions, so that now there are several schools and congregations. All this they have done, in spite of bitter and cruel opposition. At a recent election four out of five of the members elected to the council for that district were members of the Evangelical church."

5. *Colporters and National Evangelists.*

Very important in the itinerant work of the churches has been the work of the colporters. Has their work, fine as it has been, resulted as it ought? How can the largest volume of such work be secured from them? The question is one that has not sufficiently engaged the attention of the churches. These men have done valuable work. They have faced real physical dangers and hardships. They have been forerunners usually of the missionaries and other workers who have come to found churches, but strangely little has been done toward the training of such men. The following suggestions have come from the field both as to the type and the preparation of these workers: "Choose only those who are on fire for souls and desire to go out and call them in. Educate them as much as possible before sending them out by means of classes in seminaries and in conference" (Venezuela). "It is necessary to organize a course of training for such workers. We regard the work of the colporter as one of the most effective means of evangelization, and yet, the training of such workers has little or no place in our schools. We think the time has come when each seminary should include in its course the preparation of colporters" (Brazil).

Possibly the matter of definite preparation of colporters and evangelists should be referred to a commission for further study and recommendations. This might well be assigned to the commission named to study further the whole theological seminary situation.

6. *Forums, Social Centers and Settlements.*

Only three of the field committees made any statements concerning the use of such indirect agencies as forums, social centers and settlements, though Argentina in listing the weaknesses of the follow-up work of the church advocated a good many of the features which would be found in connection with social settlements. Possibly the statement from Chile, quoted also in connection with the discussion of the social gospel, gives us a clue as to why some of the others omitted consideration of them: "These may be desirable and productive where the gospel is well established. But it is also possible that in Chile they may miss the mark. They are likely either to fail to gain support among outsiders, because too distinctly evangelical, or to fail to keep to the evangelistic aim. Such institutions, if they exist, should be known as Christian and Evangelical Christian. The day has passed when there can be any excuse for hiding our name. If our social work is good, it will be accepted for its face value, and we ought to give the credit to the inspirer of it." Peru states that social centers might be useful for reaching certain classes of people, such as students, or in interesting people in certain phases of service like public health, or in reaching particular groups such as those who gather in lodging houses. The Brazilian report intimates that social centers and other institutions as substitutes for the Church are unnecessary. "It is not by social reform and the use of worldly methods that the regeneration of a nation or a people is reached. We know only one center that has proved efficient, and that is the church organized for the work of the Kingdom. Forums, therefore, should be held in the young people's societies of the church, in the organized churches located in the thickly populated districts of the cities, and in educational institutions. To the forums for the young people and adult church members, only members or candidates for church membership should be admitted."

7. *Lectureships.*

Lectureships as one of the indirect methods of evangelism find a readier acceptance than the forums and settle-

ments. It is a field in which as yet little has been done, so that there are but few results by which to judge of its usefulness. Peru would advocate such lectureships, but would make a very limited use of foreigners from either Europe or the United States. Such lectures by evangelical Latin Americans of real ability and reputation would exert far more influence and wield a greater power for forming opinion than would those by Europeans or North Americans in general.

A proof of what a lecturer may do in Peru is to be found in the following report regarding a series of lectures by Dr. Julio Navarro Monzo recently given in Lima:

"The success of the series of twenty lectures was far greater than the most sanguine of us had ever expected. The Association hall was packed every evening with a most appreciative audience, representatives of all classes of the community. There were foreign diplomats, University professors, Evangelical pastors and members of their flocks. students, workmen and the general public, old and young. Every evening there was a good sprinkling of the fair sex. One of the most extraordinary things about the attendance was that a very large nucleus attended the course of twenty with absolute regularity. One of the things which undoubtedly contributed to arouse public interest and keep up so large an attendance was the unprecedented publicity which the lectures received in the press. Last Saturday evening when the subject was Christ and the present value of Christianity, people began to take seats an hour before the 'conferencia' began. At half past six, the hour of commencing, the hall was packed, and even the central passage crowded right up to the table. We were literally like herrings in a barrel. Imagine 260 people in that hall and dozens who had to go away because they could not get near the door! It was an evidence of the fact that at the present time there is nothing that will draw such an audience as a discourse on Jesus Christ when the Master's figure and significance are presented by a speaker who knows how to do it worthily."

Chile doubts that the time for lectureships is ripe in that country. "These things look well in print, but we doubt

that they take the place of local effort or even efficiently supplement it, at the present stage of our development. An exception might be made in favor of lecturers from Latin America, but even there the main effect would be derived more from the prestige that the visit would accord the local churches than from the presentation of the gospel to the people."

The Argentine report supports the idea of lectureships and would gladly welcome lecturers from either Europe or North America, with perhaps the greater readiness to receive North Americans. However, there is no hesitation whatever regarding lectures by Latin American leaders. When outstanding Latin leaders speak, their words have far greater weight with the people. "When men like Sr. Ernesto Nelson or Sr. Julio Navarro Monzo speak they command a hearing both from their own people and among the foreigners. True they do not speak from the pulpit. They are not ministers. But here opens another chapter, and that is the philosophy of the indirect approach. It is a question in the minds of a great many thoughtful people here, both Latins and foreigners, whether we have not been over anxious with the message of the gospel, and therefore too abrupt. We have tried to scale the cliff and reach the top of the mountain at a sudden bound instead of going by the inclined plane route." Dr. Ernesto Nelson, speaking to a group of North American missionaries, said: "Let me say that in my humble opinion I think that the modern missionary will do well to contemplate his work from a new angle. His usefulness will not come from the fact that he brings from the outside some transplanted element of redemption, but from the fact that he brings with him the power to discover in the new field open before him such elements of redemption as are already there, some of them dormant, quickening them into action. For no matter how backward a society may be, there are always important forces in its inner life trying to assert themselves for the common good."

In the Brazilian report most attention is given to the subject of lectureships, with a rather elaborate set of conditions which the lecturer, at least in Brazil, should fulfill. These are in part as follows:

(1) Lecturers who would command public attention in Brazil should be men or women unquestionably entitled to recognition among the intellectuals, because of their achievements in art, literature, science or social service.

(2) They should begin by delivering speeches on art, science or literature. Their witness for Christ will then have double interest, when presented in a series of religious lectures—last but not the least.

(3) Both series of lectures, the first one to win public recognition, and the second to preach Christ, should be carefully coördinated and planned.

(4) Religious slang should be banned. Anything in the style of "sermons" will be patiently and politely heard, but would instantly invite psychological reaction and alienate the speaker from those he is trying to reach.

(5) The religious lectures should be delivered in a public hall without any public act of worship.

(6) Religious music rendered by a good orchestra would add much to the impressiveness of the occasion.

This report also enters into a more lengthy discussion regarding those who should be chosen as lecturers. Apparently they would very cordially welcome European lecturers, particularly from France. "There is such affinity between the Brazilian mind and European culture that it is advisable to bring the influence of the latter to bear upon the former. Brazilians like discussion of principles. There is a peculiar fascination in the philosophical treatment of practical subjects to peoples of Latin intellectual inheritance. There is an increasing demand for Evangelical books in French and Italian. The history of culture in Brazil shows the paramount influence of French thought on the mentality of Brazilians. It is a mistake not to use the magnificent contribution of Christian culture in Europe to further the interests of the Kingdom of God in this land. . . . Lecturers from the United States representing churches and universities should come more frequently to Brazil. Even the present campaign against Evangelical missions on the false assumption that these missions are agencies of political and commercial interests makes it advisable and necessary that the best in

the United States come to make better known the other America, that of the Idealists and of the Biblical men, to whom Calderon so impartially refers." Also the interchange of Latin American lecturers would be most desirable. "An Argentine Christian speaker would enlist thousands of partisans in the cause of good-will. Uruguayans are traditional friends. A Chilean would be welcome as one of our own, as would those from other Latin American countries. Even those who are not members of the Evangelical churches, but who have liberal Christian ideas and are enthusiastic for social reform might be used in a broad project of lectureship."

The Brazilian commission seems the only one to have gone so far as to consider the difficulty in the way of carrying out such a scheme. However highly desirable, "the greatest problem in bringing such lecturers from other lands is the organization of a proper representative committee to project, finance and carry out a program."

V. Conclusion.

Several important facts stand out as we survey the whole question of the program of evangelism in South America.

1. The unequal development, religious, social, educational, economic, of the different countries of South America makes wide generalizations as to problems and methods of comparatively little value.

2. Yet there are running through all the republics certain currents of thought and life which make it peculiarly opportune to press forward with the Evangelical message; notably the dominance of the material over spiritual interests and the breakdown of the force of religious authority, both of these leading to an abandonment of religion as a vital force in the lives of men and nations.

3. The appearance here and there of signs of a return to a spiritual interpretation of life, particularly among certain intellectual groups and among students, both within and without the churches, and a readiness to hear the gospel message when it comes untrammeled by ecclesiasticism and dogma.

4. The Evangelical churches, despite considerable op-

position in some quarters, have already achieved an influence quite out of proportion to their membership as a moral and spiritual factor in the life of the peoples, and should be materially strengthened.

5. The outstanding need in every country is for a more adequately prepared ministry.

6. Evangelical Christianity apparently has not sufficiently emphasized the social phases of the gospel.

7. Special efforts should be made to reach particular classes who are not reached through the ordinary forms of church effort.

In view of these facts the Commission believes that the Congress ought to give particular attention to the following questions. The list is suggestive rather than exhaustive, and others than these will, of course, be suggested by those who read the report, or attend the conference.

1. How can a more adequate ministerial supply, adequate both as to quality and preliminary training and as to number, be secured?

2. How can the training schools, already in existence, be strengthened as to teaching force and curriculum?

3. Can the proposed International School of Theology and Social Science be made immediately possible?

4. Are international apologetic lecturers and evangelists to be encouraged? How can such work best be carried on?

5. What special work should be attempted for special classes, such as students, workingmen, intellectuals and other special groups?

DISCUSSION OF THE REPORT

I. Presentation of the Report.

Rev. Mattathias Gomez dos Santos, of Sao Paulo.

South America is a difficult field about which to generalize regarding evangelism. It contains many types of people and many sorts of situations, from the intellectual with his skeptical mood to the pagan Indian with his vague spiritual ideas.

A number of matters which might be germane to the Report on Evangelism have not been given much emphasis. Among them are: (1) a comparison of the relative amount of energy and money put into evangelism with that expended on other objectives; (2) the value of Sunday-schools in evangelistic work; (3) the value of the work of colporteurs in connection with the spread of the Bible; (4) the best ways of reaching the middle classes; (5) the real evangelistic results of educational service by missionaries; (6) the evangelistic value of medical and hospital service; and (7) the vital need of cooperation in evangelism.

Evangelism is not easy in any Latin American land, least of all in Brazil. The average Brazilian acknowledges a sort of practical theism, but he lives a materialistic life, taking slight interest in true religion. Students listen with pleasure to any intelligent address on philosophy or religion, but show very little real interest in either. Nevertheless, the gospel finds a response and experience shows that the way of combating the hold of theosophy, spiritism and materialism on those who profess these cults is to show that Christ is the way, the truth and the life. These cults are not really dangerous. Modern science has virtually killed spiritism and theosophy makes no such appeal to the living man as does Christianity.

In the introduction to the Report there is a comment on the divorce between Christianity and democracy. It ought to say between Romanism and democracy. In actual experience Romanism and Christianity are not always convertible terms. The gospel has not failed in Brazil. Untruthfulness, injustice and impurity are continent-wide sins against which it is always waging war and always will. Denominational friction and losses fill a larger space in the Report than they

actually deserve. The gospel is still the power of God unto salvation.

The two great weaknesses with regard to evangelism in South America are the lack of a sufficient number of adequately prepared ministers and the lack of good literature. But in spite of these lacks, much has been done. It is possible to achieve great results with the means at our present disposal. If Evangelicals preach more earnestly than ever the wickedness of sin, the personality of Jesus Christ, the power of prayer, the freedom of real Christianity and the many promises to those who are faithful, there cannot fail to be a great harvest.

II. Christian Preaching.

Rev. A. G. Tallon, of Santa Catalina, Brazil, declared that it is a mistake to contrast evangelism with social service. Any social work that is worth while grows out of spiritual convictions. A minister needs to be zealous in laying right foundations with his people. A twenty-eight years' experience in preaching the gospel emphasizing Jesus Christ, holiness of life and the embodiment of the Master's teachings and character has not gone for naught. It has developed a people ready to do their share in community service.

The *Rev. Alvaro Reis,* of Rio de Janeiro, urged that the right message is of the greatest importance in evangelism. Everyone desires to hear the old, old story, but the gospel that is preached must be the gospel of the New Testament, not some counterfeit. The Apostles' Creed puts it in a nutshell. We should preach repentance, forgiveness and even hell, every detail which Christ Himself affirmed. Under such preaching the influence of theosophy and spiritism need not be feared. Nor need opposition deter a preacher from bold evangelism. "A man named José Tanhua, who came to my church in Rio, had hidden about his person a club with which he was going to kill me. A very plain and simple sermon converted him and he is now an active minister."

Rev. Juan Gattinoni, of Buenos Aires, declared that pastors needed to adjust rather carefully their methods of evangelistic approach to those whom they desired to reach. Men live in social groups. While a man may become superior to his environment or modify it, yet on the whole it shapes his thinking. Workingmen, partly educated, and highly cultured people, each need a distinct appeal. Jesus always fitted His messages to His hearers, using the methods which the situ-

ation demanded. In his opinion, it does not do much good to preach about hell; he much prefers to discuss the road to heaven. All preachers certainly must study new methods today. Sr. Monteverde, last evening, found fault with the old methods and declared that he had been a slave to his boyhood environment, yet it is true that he was developed by that environment rather than in spite of it. Twenty-five years ago one who tried to apply normal school methods to Sunday-school work met with bitter opposition. Fortunately we can face the real situation today, can determine what it calls for and do that.

The *Rev. R. D. Daffin,* of West Brazil, urged that the missionary should continue to follow the model set up by the Book of Acts and by the letters of Paul, by preaching the gospel and establishing churches. He regarded this as the supreme work of the missionary and declared that the success of the first century was due to the fact that the apostles confined themselves largely to preaching.

As to denominationalism, it should be remembered that a century ago the United States was saved by denominational activity; even if it involved rivalry, a great result was achieved. We ought to be proud of denominationalism. Other forms of work are useful, but we should not allow our activity in the conversion of men and women and the establishment of churches to be supplanted by the setting up of schools. Our normal advance in Brazil is being slackened by too much dependence on outside support. The national churches can support their own churches and schools if they will. We should insist on their doing this, but the order of development should be first churches, then schools, and last of all social organizations, such as the Y. M. C. A.

III. An Evangelistic Campaign.

Dr. C. G. Hounshell, of Nashville, Tenn., (M. E. So.) declared that the churches of South America face a monumental task of evangelization. He represented the views of several others with regard to a campaign of evangelism and formulated it in six statements. (1) That the time is ripe for a great evangelistic campaign in South America; (2) that a very thorough preparation should be made as a preliminary to this campaign, looking toward the production of suitable literature which would reach all classes of every community; (3) that special effort should be made to adapt the Christian message both to the Christian preachers who are to use it and to the people of South America who hear

it; (4) that a special effort be made to secure the best talent by way of leadership; (5) that a committee be named to take up the matter at once; and (6) that all be asked to unite in prayer for this campaign.

He remarked that the thinking of the group covered not South America alone, but the whole unevangelized world. If Christian bodies would really work together in the presentation of Christ, there would be no need of forming one single Evangelical church. The example of Korea indicates what would happen. There, about 1900, the missionaries planned a great evangelistic campaign. They met together every day, wholly ignoring denominational lines, and the world knows the wonderful result. A large use was made in that campaign of the laity. Small groups of them, after a few weeks of intensive training, went out and covered the country, achieving memorable results.

The *Rev. J. W. Price,* of Rio Grande do Sul, Brazil, (M. E. So.), testified regarding an evangelistic campaign drawing near to completion in his district in Brazil. It was a union work and well organized. The Lenten season was used for special evangelistic emphasis and simultaneous services were begun and maintained until Easter. The field was carefully parcelled out and free use was made of the pastors of the different churches, no regular evangelist being employed. The moderate expense of announcements, hymn-books, tracts, etc., was paid for by church collections. Last year one thousand new candidates for church membership were thus secured. The results of the current campaign are equally encouraging. If our churches all join in similar campaigns, which seem quite practicable, there is assurance of an abundant harvest.

IV. Personal Evangelism.

Rev. Egbert W. Smith, of Nashville, Tenn., (So. Presb.) regretted that the subject of educational evangelism had been overlooked in the Report, but was reminded that it was particularly dealt with in the Report on Religious Education. He desired to lay special stress on personal evangelism as the one great, common sphere of evangelism, open to all, the key to a great personal ministry. Jesus was ever thinking of individuals and their needs, even in the agony of the Cross. Paul divided his time between public preaching and house to house evangelization. On a recent trip to Africa, Dr. Smith had a long discussion with a missionary about personal evangelism who finally remarked, "I now know what

has been wrong with me." A little later, this missionary was seen chatting with a native. The next day he went hunting with the son of the native chief of the district. Both became converts. At another station a medical missionary, who had declared many times that his business was strictly medical, came to realize what an opportunity he had for winning souls. Now he plans each day to bring at least one man or woman to the acceptance of Jesus Christ.

This kind of service can be rendered by the layman as well as by the minister, by the busy man in the city as well as by the country dweller. It is in line with our Lord's own counsels and is *the* way of executing His will.

V. Two Evangelistic Churches.

The *Rev. Bernardino Fereira,* of Nichtheroy, Brazil, spoke of the activity of the Congregational churches in Brazil. They form a small group, yet have an active share in evangelism. These churches were the first to be organized in Brazil, hence the Congregational Church may be called the "martyr church." In its early days its preachers were bitterly persecuted. They virtually worked under a shower of stones. But in due time, while the Roman Catholic Church was still the State Church, the Emperor, Don Pedro II, gave it recognition. The Congregational Church has not grown largely for two reasons. The conditions of admission are rigorous and these churches have been dependent entirely on their own efforts. Since 1916, under the leadership of Dr. Francisco de Sosa, the Church has trebled in size, from nine churches to twenty-five.

Rev. Ernesto Tron, of the Waldensian Church of Uruguay, spoke of the small group of churches at Colonia Valdense with some six thousand members. These churches seem to hold a providential position and to have a great opportunity for an active program of evangelization. They have never attempted such a task, but have been contented to deal with their own membership. The speaker urged that such a campaign as was being discussed required a thoroughgoing unity among the denominations. They constitute an army of which Jesus Christ is the chief. It ought to include everyone who is working in His name. The Young Men's and Young Women's Christian Associations belong to this army. Let it not be broken up into separate detachments!

VI. The Bible Society as a Factor in Evangelism.

The *Rev. Alexander Telford,* of the British and Foreign

Bible Society, Rio de Janeiro, declared that the Bible Societies and their agents are a most important factor in evangelism. They do not assume to be teachers of the Bible, but its distributors. They do not fear to place the Bible or any part of it in the hands of anyone. There may occasionally be some who misapprehend its real value and meaning, yet, on the whole, the truths of the Bible will make their own sound and sane impression.

In this way many classes are reached, students, lawyers, doctors, business men, soldiers and sailors. The work covers the whole interior and serves to open the way for missionary work. The Bible is also placed, in their own tongue, in the hands of foreigners entering South America. A recent plan has been to establish a Bible Sunday throughout all South America. The Bible Societies are not doing all they would like to do, but are going ahead.

VII. Rural Evangelism.

Prof. Benjamin Hunnicutt, of Lavras, Brazil, made a strong appeal for the rural districts. He declared that ten times as much effort is spent on the cities as on the country. The countryman, however, has a right to the gospel message. Three simple methods may be used which are very successful: (1) itinerant work, which should be greatly augmented. It is rich in results; (2) work in the neighborhood of a city. The strong city churches should care for the rural districts in their general neighborhood; (3) agricultural work of a simple character. Wherever this is developed in a community a great evangelistic door seems to open.

VIII. A Prayer League.

Miss Epps, of São Paulo, reported that nine women in the Congress, representing four countries, have organized a prayer circle, and are working out plans to unite all Christian women in Latin America in earnest prayer for a spiritual revival. They have names and addresses of women in all Latin American countries and are going to write to them immediately about these prayer plans. These women keenly desire the moral support of the Congress.

IX. Concluding Summary.

Rev. Mr. Gomez declared, by way of summary, that Evangelicals who were in earnest should:

(1) Preach the great doctrines of the Bible;

(2) Cooperate closely as national churches whenever their Boards are ready to cooperate also;
(3) Establish churches everywhere;
(4) Emphasize personal work;
(5) Be very careful in employing evangelists who are under no official control;
(6) Do their best to develop Christian hospitals and nurses for them;
(7) Fit their methods to the time;
(8) Help increase the circulation of the Bible;
(9) Help to develop Sunday-schools;
(10) Push in every way the spirit of cooperation.

THE FINDINGS

1. There is universal recognition of the transformation of individuals and families by the power of the gospel as it is being presented in its simplicity.

2. It is essential to awaken and stimulate an interpretation and application of the Bible and of Jesus Christ on the part of the individual through personal experience.

3. The individual presentation of Christ in personal contact with men, especially in time of their trouble, constitutes the most efficient means of evangelization, and every member of the church should have his part in this great work.

4. The primary objectives of our Christian work in South America are (a) to lead souls to Christ, and (b) to organize them into congregations and as soon as possible into self-propagating, self-supporting and self-governing churches. Such congregations and churches must be established not only in the cities but also in the country, including the far interior, teaching always the whole gospel in its simplicity and purity.

5. The churches should lend their support in every possible way to movements of social uplift, recognizing that the justice of God through Jesus Christ alone offers the solution of all the problems of life, both individual and social.

6. There has been exaggeration in the criticism of the South American pulpit in regard to the emphasis placed on dogmas. The Church's first responsibility is the presentation of the great truths of Christianity, independent of the terms which may be used for designating this type of teaching.

7. The use of volunteers in evangelistic work should be encouraged in every possible manner, and they should be trained as much as circumstances will permit. The ordination of unprepared workers is in general to be deprecated.

8. Argumentative discussion should in general be avoided, but when conducted in an elevated and dignified manner, it undoubtedly has its place in South American evangelization. Generally the press, and not the pulpit, offers the appropriate opportunity for this service.

9. The methods of evangelization should be adapted to the time and place without affecting the principles of pure Christianity.

10. The immense service rendered by Evangelical hospitals, doctors and nurses in evangelization is worthy of our most earnest attention and heartiest support.

11. An increase of the circulation of the Bible is indispensable to the work of evangelization.

12. It is urgent to strengthen and expand Sunday-school work, perhaps the most fruitful branch of Evangelical effort.

13. We would record our conviction as to the value, directly and indirectly, of our Evangelical schools as evangelistic agencies.

14. Since the ministry is the key of the Evangelical situation, we recommend that ministerial preparation be improved in every possible way.

15. The time has come when the Evangelical forces of South America can and ought to cooperate in a plan of a continent-wide evangelistic campaign. Toward this end, all forces should work together, and as far as possible the effort should be international, and should be brought about through the cooperation and common action of the various Regional Committees, and Dr. Erasmo Braga and the presidents and secretaries of the Regional Committees are appointed a committee to forward the matter.

THE REPORT OF COMMISSION FIVE ON SOCIAL MOVEMENTS

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SOCIAL MOVEMENTS

Introductory

The task of this commission has been to study the social movements as they exist in South America today and the attitude and relationships of the Christian forces towards these movements, also to face the question of their responsibility in the future. A national commission was appointed in each South American country to study the social movements. It is regrettable that only three of the commissions appointed to report on the social movements in each republic have sent in a report. In consequence this report is limited in the main to Brazil, Argentina and Chile, though in several other countries social work is well advanced. In each country there are such differences that much generalization is impossible. Back of many of the internal political difficulties today is a social unrest, and the solution of many of the political problems is dependent upon the solution of corresponding social problems. This is clearly indicated by articles in the newspapers and magazines and above all by the increase in number and by the growing strength of organizations whose purpose is social.

I. Some Major Social Problems.

In order to understand such movements as are already under way in South America, it is necessary to look at the major social problems that the republics face. It will readily be seen by the later discussions of the movements which exist that there yet remain fields to enter. It would not be fair to say that there are not those within the various countries who are already conscious of the need for activity along these lines; but as yet there has not developed any marked effort to solve the difficulties.

1. *The Land Problem.*

Perhaps the problem that lies deepest in the majority of the South American nations is the land problem, which has its effect upon the whole economic life of the people, and hence upon the whole of the people's life. Back into this problem root the problems of poverty, of extreme class distinction, of ignorance on the part of the masses and, in a very real way, most of their moral and spiritual problems, yet it has as yet had but scant attention anywhere in Latin America save in Mexico.

Most South American countries suffer from the system of "latifundia," that is, the possession of vast, almost unmeasured tracts by individuals, while the masses of people own nothing. On the west coast a man's property is not limited to a few acres between certain fences, but may stretch from mountain to mountain, or river to river. One can travel whole days within the limits of a single estate. In the Argentine one hears of single holdings of 300,000, 500,000, even up to 1,250,000 acres. Fifteen years ago, there were over a thousand Argentine estates having more than 125,000 acres, and ten thousand with over 2,500 acres.

There are certain forces operating to break up these enormous holdings. Through inheritance they are being cut down gradually, but the process is very slow. A more practical measure would be to require certain improvements and developments to be made upon the lands, so as to prevent their being held for a rise in values. Fortunately, those who now come to Argentine and take up public lands are limited in the amount that can be secured and are obliged to begin improving this acreage within a stipulated period.

Two evils grow out of the system, one that of absentee landlordism with all its attendant ills. Owners keep to the cities, living in wealth, ostentation and luxury. With a sufficient income from so large estates there is little incentive for developing the lands, or for improving methods of cultivation. Many of the larger owners do not even live in their own country but inhabit European capitals, depending on overseers to care for their interests. Between them and the humble workers in their fields there

is nothing in common. Rather a great gap is fixed, which in practically no country can be successfully bridged.

Sometimes the laborer becomes a tenant, and the tenant a landowner; but it is a slow and exceedingly difficult process. The laborer, especially in the northern and west coast lands, is practically a serf. Prof. Ross makes the statement, "From the Rio Grande down the west coast to Cape Horn, free agricultural labor, as we know it, does not exist. In general, the laborers on the estates are at various stages of mitigation of the once universal slavery into which the native populations were crushed by the iron heel of the conquistador." [1]

2. *The Problem of Peonage.*

The peonage system is one of the crushing problems that the South American nations must face. Argentine and Uruguay seem to be making the most effort to secure free labor. The system varies from country to country, the southern countries approaching more nearly to a free labor system, but the general features are common to all. The *peon* has a small grant of land on which he lives and which he farms, varying from two to six acres. In exchange for this privilege he is obliged to render certain service to the land owner, usually for a given number of days per week or month. It is true that he is paid for this labor, but only a miserable pittance, with the obligation in most cases to sell his produce to the landlord and to buy his provisions from him. These are furnished at such prices that he is unable to make a living and is constantly in debt to his overlord. This debt hanging over him reduces him to practical slavery. His debt to the landlord can in some countries be transferred to another in case of the sale of the property, so that there is no practical way out. The peon is tied to the land. In one country a property is reckoned not as so many acres but at so many "brazos," *i. e.,* hands. In selling the property the peons pass to the new owner. Theoretically free, they are practically unable to break away from their yoke. Yet they can be dismissed at the will of the owner.

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[1] Ross, *South of Panama.*

Such a system can only exist where ignorance exists. It is the interest of the land owners that it should be perpetuated. There is, therefore, little effort made to raise the standards of living among these workers, or to establish schools among them. "No wonder," says Prof. Ross, "the landowner fosters the rude ways and the 'good old customs' among his people and tries to keep them far from schools, newspapers, town life, agitators, missionaries and every other influence that might raise their standards, suggest new wants, and arouse a desire to rise in the social order." [2]

But signs of a new day are not lacking, especially in Chile. Agitators have reached the country laborers and some schools have been opened for them, so that the "inquilino" has been set to thinking. A peasant strike in the south of Chile occurred not long since, which is but the precursor of a better day. In general, however, there has been little done, either by governments or by individuals, toward the solution of these vexing problems.

3. *The Problem of Immigration.*

Another of the social problems, not indeed without a certain relationship with what has just been said, is that of immigration. Not all the republics have to face it as yet, but it is already a serious problem in at least three lands, Argentina, Brazil and Uruguay, and will inevitably have to be faced, in the not distant future, by the other countries. The next great area of the world's surface to be settled by the surplus populations of the old world will be South America.

For a century the stream has flowed toward the great open spaces in North America. But these are now well nigh filled. The United States and Canada have begun to close their doors. They will never again be wide open. But Europe, though sorely crippled by the War, has still a surplus population which she must send somewhere. The Oriental nations are already overcrowded and are overflowing into any part of the world which will receive them. North America has definitely excluded them,

[2] Ross, *South of Panama.*

Australia has denied them entrance. South America and Africa alone remain available; and of these two South America has the greater drawing power at present. It is inevitable that great numbers of immigrants will turn their faces in that direction unless they are excluded. So far, there has been no disposition to exclude.

Brazil has sought Japanese labor for her coffee and rice plantations. There are 50,000, all told, and they continue to come. Peru has thousands of Japanese in her cotton and rice fields, so many, indeed, that one sees signs of a new type of population along the Peruvian coast.[3]

In a recent book on South America, the author predicts that by 1927 half a million immigrants will have entered Latin America, and that by 1951 a million a year will be pouring in. "That such will actually turn out to be the case," he says, "no one familiar with the immigration progress being made now in Latin America, the inducements being offered by Latin American governments, the condition in Europe and in the Orient, the restriction of immigration by the United States and the wealth of steamship service to Latin America, can for one instant doubt."[4] If this author's prediction be fulfilled, South America will but duplicate what has already happened in the United States.

Argentina alone has seen more than 200,000 immigrants arrive in a single year. In the decade, 1901-10, 1,764,103 entered, the greatest number coming from Italy, Spain, France and Germany. Brazil received, between 1908-1919, 1,015,813 immigrants, predominantly Portuguese, Spanish and Italian, although Russians, Germans, Japanese, Turks and Austrians each contributed substantial quotas. Buenos Aires has become a greater Italian city than Rome. Brazil has more than 2,000,000 people of Italian descent and beyond 300,000 of German descent, the latter mostly congregated in the State of Rio Grande do Sul.

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[3] The government of Brazil has now passed a law more or less reversing its policy as regards Japanese immigration.

[4] Warshaw, *The New Latin America.*

It will be seen at once that the proper reception of these vast numbers of newcomers and their proper assimilation into the national life constitutes a serious problem. That the governments are dealing intelligently with the problem is evidenced by the fact that the United States Commissioner of Immigration has but recently visited several South American nations to study their methods. Immigration is definitely encouraged and great assistance given settlers, reaching so far as the payment of steamship passages from the homeland and the provision of transportation and maintenance within the republics to the final destination. In some lands in addition subsidies are granted for the purchase of animals and implements for working the soil. Argentina's great immigrant hotel can accommodate 5,000 people and is a model of cleanliness and sanitation. While remaining in the hotel, entertainment as well as instruction is afforded the guests by means of moving pictures depicting the life and resources of Argentina.

But there is more than the mere economic phase of the problem. There is the educational phase and the moral and religious phase that have to be considered as well. So far, save for the work of the Young Men's and Young Women's Christian Associations, there is no definite work attempted among them by the Christian forces of the nation. Might not consideration of this problem be wise at the Conference?

4. *Other Social Problems.*

Closely allied to the land problem, though not wholly a result of it, are other social problems such as illiteracy, disease, the so-called social evil, looseness of family relationships, alcoholism and vagrancy. One writer very aptly sets out the relationship, "With no prospect of ever owning a place of their own, the sons of the *inquilinos* often become wanderers. They drift to the nitrate fields of the North, to Bolivia, to Argentina. Want of a home makes the laborer loath to assume family responsibilities. He takes up with one woman after another, but the woman must take care of herself and the hard drinking vagrant. . . . If the capable *inquilino* could look forward

to a home and all he could make off his holding above a fixed rent, he would rise rapidly in the social scale." [5]

Other social problems that stand out prominently are the problems of labor, of the status of women, the conservation of childhood, inter-class relationships and the relationships between the different nations of the continent and the rest of the world. In the main the social consciousness of South America and the sense of social responsibility among the peoples, aside from the educational movement which is fully discussed by Commission III, seems to express itself in five movements: (1) social welfare, especially with regard to the child, (2) the temperance movement, (3) the feminist movement, (4) the organized labor movement, and (5) the student movement. Perhaps a sixth could also be added, though it is less well organized than the others, namely a movement toward international friendship.

Each of these movements is vitally concerned with the life of the individual and of the community and so is intimately related to the religious situation. Religious progress will depend in a large measure upon the practical application of spiritual laws and principles to the solution of these social questions. The Commission has been impressed in its study of the reports from South America by the expressed conviction that today there can be no separation of these two aspects of the Christian message. The introduction to the report from Brazil pertinently remarks:

"Observations through the seven years that have intervened since the Panama Congress serve to emphasize the facts that the number of public men who devote time to social studies is small; that inadequate attention is given to social subjects and sciences in the courses of public and professional education; that the organizations for propaganda, education and social service are few; that the press devotes comparatively little space to the systematic study and discussion of social subjects and conditions, to the giving of information for the enlightenment and education of public senti-

[5] Ross, *South of Panama.*

ment and to suggesting and advocating measures for social improvement; that the dominant Church is altogether too little concerned with the great and growing social problems of the country; and that the rising young Evangelical Church is but slowly awaking to a sense of its social responsibility and to a comprehension of the social content of the gospel message. . . . Many do not understand the full meaning of the term 'Social Movement,' or 'Social problems'; they think of it as applying only to labor movements and problems and to matters pertaining to the hours of labor and wages for the working classes. . . . There are, however, encouraging signs of awakening interest, of a new sense of responsibility and of organized activity."

It is certainly true, however, that certain government officials and publicly minded men and women in the capital cities have shown recently much interest in the establishments of play grounds, parks, swimming pools, stadiums, and other conveniences that will contribute to the pleasure and health of their communities. And, while these movements have not yet become general, this report will show a most encouraging awakening in regard to the promotion of the general welfare of the people.

II. Social Welfare Movements.

There has been an amazing development in the last few years in social welfare movements throughout the Continent. These, so far as they deal with public health, will be considered in the Report of Commission VI and need only be mentioned in passing. The increase in the number of hospitals and dispensaries, and the promotion of institutions for the training of nurses have been very marked in most of the Latin American countries. The movement that most markedly arrests one's attention, however, is the movement toward child welfare that seems to have taken root in every Latin American republic. It has not been equally developed in every one of them, but where it has not already become nationally organized and supported, there will be found, in the principal cities at least, considerable groups of people who are definitely concerned for the welfare of children.

1. *National and Civic Movements.*

(a) *Welfare organization activities.*—Perhaps the most attention has been given to the physical side of child welfare, as indicated by the increased number of milk stations, public dispensaries, maternity clinics and day nurseries. However, by no means all of the attention has been on this phase of child life.

The Mothers' Clubs of Buenos Aires are now celebrating a Baby Week every year; Brazil organized a child welfare exhibit in connection with the first National Congress on Child Welfare. During the first year of the existence of the exhibit, over 296,000 people paid it a visit. October 12th has been set aside by the Brazilian government to be observed, not only as Columbus Day, but also as a national children's day. National Child Welfare organizations have been reported in Brazil, Argentina, Chile, Uruguay, Peru and Ecuador, while in at least the larger cities of Colombia and Paraguay there are Child Welfare Associations. Four international Child Welfare Congresses have been held, the most recent one in September, 1924, with the object of discussing child welfare from the standpoint of medicine, hygiene, sociology and legislation. These congresses have been attended by representatives of the majority of the South American republics, and without doubt they have had a very considerable influence in promoting child welfare throughout the Continent.

(b) *Child labor legislation.*—Work is being done in local as well as national organizations along the line of securing child labor legislation, though comparatively little progress has been made in this regard. In Uruguay it is reported that there are thousands of children employed, many of them of very tender age.

In Argentina some progress has been made along the lines of corrective legislation, yet, even so, it is still possible for children under ten years of age to be employed in certain branches of industry. The report of the commission from Argentina says:

"A single law regulates working conditions for women and children and is operative only in the federal capital and

territories. It prohibits factory work for children of less than ten years of age who have not completed the primary school grades, except when the children's warden authorizes such work. At night time, neither women nor children may work in noxious trades, nor at occupations which are harmful to health, morality or instruction. Children of less than sixteen years of age may not work more than forty-eight hours a week and at midday all women and children must enjoy two hours' continuous rest."

(c) *Public playgrounds.*—Public playgrounds are being established in many of the republics. Perhaps Uruguay leads in this activity, which was in the first instance brought about by the work of the Young Men's Christian Association. Argentina is also well advanced in its playground program, and, more recently, public playgrounds have been opened in the capitals of Brazil and Chile. The movement has reached into Colombia, where recent advices have it that a modern and fully equipped public playground has been opened in the city of Bucaramanga.

(d) *Boy Scout Movement.*—The Boy Scout movement has had an unparalleled development throughout the Continent. Complete statistics are not available, but, according to a report at the recent international gathering of Boy Scouts in Copenhagen, over 30,000 scouts were reported in only six of the South American republics. Other republics, not reported, have to the certain knowledge of members of the Commission some Boy Scout organizations, as for example, Bolivia, where the movement began early in connection with one of the American schools and has had a very wide acceptance. This total likewise, includes only the branch of the Boy Scout movement under the Roman Catholic Church in Brazil. While no figures are given for the other troops under independent auspices, the headquarters of the Movement in New York has gotten the impression that there are something like 100,000 scouts in the whole of the Republic.

(e) *Girls' clubs.*—While the movement has not been so extensive, there has been a corresponding effort to organize Girls' Clubs, such as the Camp Fire Girls, Girls' Reserves and Girl Scouts in a number of the South Ameri-

can republics. A still further organization reported from at least one of the republics is the League of Kindness, which the Ecuadorian government recently adopted officially for the Ecuadorian schools. The members of this league pledge themselves to tell no untruth, to protect the weak, to comfort the unhappy, to respect the aged and the sick, to be polite and courteous to all and to be kind to animals.

(f) *Juvenile delinquency.*—There are indications of an interest in the study of juvenile delinquency and some slight progress has been made, particularly in Argentina, toward the separation of juvenile from adult delinquents, but the movement has not yet made appreciable headway, though it had been a matter of study and of recommendation in the International Child Welfare Conference held previously.

There are, in a number of the republics, special departments in the government itself charged with the promotion of child welfare, as for example, Brazil, which maintains a government council of assistance and protection to minors.

(g) *Work among prisoners.*—One of the social movements that has made a beginning, but which is in no sense well developed as yet, is the work among prisoners. The general conditions obtaining in the prisons of Latin America are deplorable. Their condition in Argentina, which is in most respects farther advanced than other South American countries, is indicated in the following quotation from the Argentine report:

> "It is not a secret to any one that prisons are neither hygienic nor safe. The problem is one of the gravest, because there is no doubt that in the lack of adequate penal establishments, there is one of the determining factors of reincident crime."

There are notable exceptions to this general rule as shown in such prisons as the ones at Montevideo and at Sao Paulo, Brazil. The description of the latter, given in the Pan American Union Bulletin, would seem to put it ahead of most penal institutions in the United States.

For example, each cell is 9 x 12 feet, with ample windows and ventilation. There are bookshelves, a private toilet and running water in each of the cells, while the prison has its gymnasium, its athletic field, its library, free musical instruction and a very well organized and well-equipped school. We have no mention of special efforts looking toward the welfare of prisoners, except in the case of the National Evangelical Woman's League of Argentina, which states as one of its purposes work among prisoners.

2. *Social Conditions in Rural Communities.*

But while it is true that in most of the great cities of Latin America there are efficient district and national organizations for promoting social welfare along various lines, once we are back in the interior away from the more congested centers or ports, where foreign influence is felt, we find, all too often, the social conditions almost centuries behind those of the larger cities. There are a number of reasons for this. In the cities there is growing up a strong middle class with an active social consciousness, and class lines are not so distinctly drawn. This is due to the better public educational systems and also to improved economic conditions. In the rural communities in the main there are just two classes, the land owner and the workingman, the latter often in such a position that he is best described as a *peon,* a *roto, inquilino* or *pongo.* In facing the social problems of South America, as indicated in the introduction to this report, we need to realize that, outside the cities, back of most of the social evils is the land problem. Most of the land is owned by the few. The worker not only cannot own any land, but also is not free to dispose of his services as he will. The management of estates is often such as to deny to the worker any normal family life, and to fail to recognize the value of his personality. Since most of the available material for this report has come from cities it must be kept constantly in mind that, in the majority of cases, a lack of reference to small cities, towns and country districts simply indicates a lack of social organization in these areas. We need to consider whether or not the Christian

forces have a responsibility towards these rural districts, and if so what it is; and also whether there is any step that these groups can and should take towards the solution of this vexing and morally important land problem.

III. The Temperance Movement.

In some of the South American countries there is a marked activity along temperance lines. This is especially true in Uruguay and Chile, though in several other countries, among which are Argentina and Brazil, the movement is gaining strength. From the beginning the leaders of this movement have been largely of the countries themselves. These leaders have realized that alcohol is the curse, not only of one class of society, but of all classes, and that its degrading manifestations can only be combatted through education and legal repression.

1. *The Movement in Chile.*

The liquor traffic is the greatest plague of Chile in the opinion of its best friends. Chile has the reputation of being one of the greatest consumers of alcohol per capita in the world. There are, however, various societies in Chile dedicated to its limitation and extermination. Some of these societies are: *Liga de Higiene Social, Sociedad National pro Salvación de la Raza, Liga Nacional contra el Alcoholismo, Liga de Profilaxia de Salud, Comisión de Templanza y Estudios Sociales.* Most of these societies are of national origin and membership. They hold public meetings, gather statistics, publish pamphlets, and in various other ways do a great deal for the education of the public in regard to temperance.

The Chilean government, thanks to the great interest and influence of President Alessandri, who improved every opportunity to declare himself in favor of prohibition, has taken definite steps in dealing with the liquor evil. It presented a project for establishing dry zones in mining districts; it reformed the present law concerning the sale of alcohol; and it established the first dry zone in Punto Arenas.

In the legislation concerning alcohol it is proposed to provide instruction in hygiene and temperance in schools

and lyceums; to export alcoholic and non-alcoholic fruit products; and to experiment in the transfer of lands and industries, at present dedicated to the production of alcohol, to other purposes.

The Workingman's Federation (*Federación Obrera*) has a statute prohibiting absolutely the sale of fermented drinks in any of its halls under penalty of immediate expulsion from the organization. Stevedores belonging to this Federation, on different occasions in Valparaiso and Iquique last year (1923), absolutely refused to unload vessels carrying large cargoes of liquor.

2. The Movement in Argentina.

The first social organization in Argentina against the drink evil, was the Argentine League against Alcoholism, started by Dr. Domingo Cabred in the year 1903. The creation in 1916 of the People's League against Alcoholism was due to the initiative of the People's Atheneum, which also stimulated the foundation of affiliated organizations in some of the provinces. The Luz Society carried on an energetic campaign against the same evil by means of lectures and pamphlets.

Under the inspiration of the World's Woman's Christian Temperance Union a National Temperance League was organized in Buenos Aires in August, 1914. The League owns its own premises, wherein it carries forward a program of educational activity and propaganda. It seeks to interest the children in the alcohol problem through school propaganda and festivals, and also through a more serious form of education to give each child the opportunity to understand the destruction which is caused by drink. The League has created juvenile and mothers' clubs, with the object of inculcating habits of temperance amongst the members through their influence.

In the domain of legislation the tendency toward the repression of alcohol consumption is through the increase of trading licenses, levied on all the industrial establishments connected with the trade and its commerce. Statistics show a correspondence between the number of licensed houses and the average cost of a license per house.

As a part of a movement of reform presented to Con-

gress by the President, several habitual drunkards' reformatories are planned. The first of these, now in the course of erection in the Pilar department, will be paid for by a legacy provided by the philanthropist, Don Eustaquio Cardenas. In these the habitual drunkard, not yet imbecile, will, it is hoped, be reclaimed.

3. *The Movement in Uruguay.*

A very strong, self-conscious temperance movement has developed in Uruguay, which counts among its leaders some of the most influential people of the republic. Working very closely with the Temperance League is *La Juventud,* an organization composed of young men and women, which, not only in Montevideo but throughout the republic, is organizing branches and pushing forward educational propaganda. In the public schools there is teaching regarding temperance and some organization among the children. With its youth thus informed, made conscious of the great menace of intemperance and organizing itself for the eradication of the evil, there is every reason to expect that Uruguay will be the first South American country to have an effective dry law. It is often remarked that this, the smallest, is the most progressive of the South American republics from the point of view of such legislation. The fact that a number of the leaders of the younger group believe that a regulation of alcohol is necessary to maintain this high standing will have great influence upon future legislation. The following law was presented to Congress several years ago: "The drinking, manufacturing, invitation to partake, the presentation or sale of alcoholic liquors, shall be considered as crimes designated as alcoholism and punished by fine from 200 to 1,000 pesos, or imprisonment. This does not except wine, beer, cider, and liquors with a smaller alcohol content. The preparation and sale of alcoholic beverages in drug stores and pharmacies and the therapeutic use of alcohol upon the presentation of a doctor's prescription, given for legitimate reasons, are exceptions to this law." [6]

[6] Inman, *South America Today.*

4. *The Movement in Brazil.*

Steps were taken some time ago to organize a Brazilian national temperance movement. Several prominent Brazilians, with the encouragement of elements in missionary circles, took the lead. Interest was awakened, helpful literature was printed and a good impression was made. Active leadership, wise direction and financial help are needed to make the movement significant.

5. *The Movement in Peru.*

According to a young Peruvian writer, those who really began the anti-alcoholic movement in Peru were certain evangelists who, in 1895, formed the *Liga Porvenir del Perú,* in Lima, *La Liga Porvenir del Callao,* in 1896, *La Liga Epworth del Callao* in 1899, and others of like kind in Puno, Cuzco, etc. In 1901 the municipality of Lima offered a prize for the best essay on the means of combating alcohol. The real temperance campaign began, however, in 1912, when the National Society of Temperance was formed. Due to its work there was passed, recently, a law which prohibits the sale in all parts of the republic of intoxicating liquors from Saturday afternoon to Monday morning. A prize was offered for the best manual of temperance for teachers. A young Peruvian, fresh from the University of Wisconsin, won the prize and his book has now become a text-book in the schools of the republic. The Temperance Society lately pointed out the fact that in Lima there was a "cantina" for every nineteen families, and a public school for every 1,025 families.

Unfortunately data were not received from the other South American countries regarding the progress of temperance. However, from a statement from the Secretary of the World League against Alcohol we learn that certain dry zones have been created by presidential decree in Paraguay and that a dry law was proposed in the Congress of Colombia in 1921, but, after long discussion, was defeated.

6. *The Attitude of the Evangelicals.*

In general, it may be said that neither the Roman Cath-

olic nor the Anglican Churches have taken a definite position in favor of prohibition, while the attitude of the Evangelical churches is positively in favor of it. They are all working for the temperance movement, although they are not in all cases allied with the organizations above mentioned. Almost without exception Evangelical church members are total abstainers. Public meetings are frequently held in the churches and in the open air in the interests of temperance under committees which are numerous in the Evangelical communions, which also organize Bands of Hope among the children. Members of Evangelical churches are sought by employers because of their sobriety and regular working habits. They do not keep "San Lunes" (Monday), as is so frequently the practice among non-Evangelicals, in order to recover from Sunday's debauch. The Board of Temperance of the Methodist Episcopal Church maintains a secretary for South America, and has through this means made a distinct contribution to the cause of prohibition, especially through the dissemination of literature. A press service has been maintained which brings to the periodicals of the continent the latest and most authentic information bearing on the problem. This has been widely used throughout the whole of South America. Should not the Evangelical churches further cooperate in the promotion of the temperance movement by urging their adherents to also share, to a greater extent than they do at present, in the work of the organizations outside the churches which are working definitely for temperance?

7. The Action of the Pan American Union in 1923.

A real contribution was made to the cause of temperance in South America by the action of the Pan American Union at its meeting in Santiago in 1923. Its recommendation was that the governments forming the International American Union should bring about a gradual diminishing of the consumption of alcoholic drinks until the problem of alcoholism has been finally solved, by adopting the following policy establishing: (1) a system of progressive taxation on the traffic and sale of alcoholic drinks; of hygienic and sanitary measures, fines and pen-

alties tending to the repression of fraud in the manufacture and sale of alcoholic drinks; (2) Measures looking toward the establishment in the public schools and colleges, of compulsory teaching of hygiene, physiology and temperance, so illustrated as to show graphically the consequences of the use of intoxicating liquor; (3) A study of the influence of nutrition in its relation to the consumption of alcohol; (4) A restriction of the consumption of alcoholic liquors by the closing of saloons on holidays and the prohibition of the sale of such drinks in the vicinity of schools, workshops and naval and military establishments.

Two additional resolutions were offered and adopted. One recommended the promotion through the cooperation of national and municipal authorities of propaganda along the line of social hygiene, demonstrating the consequences of intemperance and promoting likewise the creation of anti-alcohol reformatories. The other was not concurred in by the representatives of the Republic of Cuba for lack of instructions from their government. It read as follows: We recommend the adoption of measures leading to the prohibition of the embarkation of intoxicating liquors destined to a country where its consumption is prohibited without previous special authorization from a competent authority of the country where it is embarked.

President Alessandri, in opening the conference, had declared:

> "Humanity needs strong men intellectually and physically, and capable for the fight for existence, which is the inexorable principle of selection of our race. Science has demonstrated that alcohol is the most destructive and pernicious enemy among all those which undermine the constitution of the individual and destroy the health of homes. To defend the race is to defend the future of nations."

How far these recommendations will be translated into action can not as yet be predicted, but it is highly significant that representatives of Latin American countries should have taken the time for the thorough discussing of the problems and should have adopted any resolutions

whatever. It is one more significant step forward in the march toward a dry South America.

IV. The Feminist Movement.

Up to the time of the Panama Congress, in 1916, the greater part of South America was practically untouched by the Feminist Movement. Since then, however, it has made rapid strides in a few of the countries, and in the others its influence is increasing daily. One of the first struggles for a recognition of the position of women outside the home was in Argentina, as long ago as 1904, when the authorities resisted the enrollment of women students for the study of medicine in the University. The promoters of the movement were the Misses Elida Paso, Cecilia Grierson, Elvira Rawson and others. In 1904 a feminist center was organized by Doctora Elvira Rawson de Dellepiano. At this center lectures of a character suited to working women were given on child rearing and hygiene. In 1911 Doctora Julieta Lanteri Renshaw founded a Women's and Children's Rights League, from which came the initiative for the organization of the American Children's Congress, in 1913, in Buenos Aires. There have been the following meetings of this Congress in Montevideo, in 1919, when it was decided that there should be a permanent organization with headquarters in Montevideo,[7] in Rio de Janeiro in 1922, and in Santiago in 1924.

Dr. Inman has recently remarked regarding the movement:

"The first cause of the awakening of women in South America is found in the growing interest in the outside world, which all people on the southern continent have so remarkably developed in the last few years. The woman's movement first took form in a simple coming together of the higher class women for charitable purposes under the auspices of the state Church. In countries like Argentina, Uruguay and Chile, where the woman's movement is the

[7] So far as can be ascertained these headquarters have not yet been established.

strongest, they have been gradually developing an independence of the Church and are now found to be working out their own problems. These women are more largely concerned with social betterment, community service, the education of the poor, etc., than they are in the securing of the vote for women, although the latter is the principal platform in the organization of several feminist societies."

1. *The Movement in Chile.*

The Feminist Movement in Chile began with the efforts of Sra. Amanda Labarca de Hubertson, an alumna of Santiago College, and a prominent educator in Santiago, as well as the wife of the present (1923) Minister of Education. Returning from a visit to the United States, in 1915, she invited a group of prominent women of Santiago to meet at her home for the purpose of organizing a reading circle (*Circulo de Lectura*). Out of this apparently insignificant beginning grew the Women's Club of Santiago, the most aristocratic and influential group of Chilean women in the capital. Meeting, at first, great opposition from all quarters, these women have known how to capture conservative opinion, and are today under the special protection of the archbishop. They are incorporated under the name "*Club de Señoras,*" and have a very luxurious club house in the central part of the city. Being of aristocratic and conservative tendencies and membership, this organization did not appeal to the rest of the original reading circle, who reorganized under the name *Consejo Nacional de Mujeres,* which, under the leadership still of Sra. Labarca de Hubertson, represents the professional women of the city. This organization has done much to awaken public opinion as to the necessity of changes in the law respecting women. Through lectures and articles in the public press, the Council is forming public opinion and forcing legislative action. It has also established a hostel for young women who are university students.

Another group of women, largely recruited from the middle class, has formed the *Partido Cívico Femenino* with a secretary and an office in Santiago. They publish a monthly known as "*Revista Femenina,*" edited by Srta.

Graciela Mandujano, who represented Chile at the Pan American Congress of Women at Baltimore.

Still another group is the *Federación Femenina de Chile,* organized in 1917 among women of the working class. This federation is incorporated and has an employed secretary in Santiago. It takes the form of a mutual benefit society, and includes classes, night schools and libraries in its program.

It is interesting to note that these four feministic groups, each of which has as its nucleus some sort of a cultural center, represent all classes of society,—the aristocracy in the Women's Club, the professional women in the National Council of Women, the middle class women in the Civic Feminine Party, and the working women in the Federation. Of these the first mentioned is the most conservative group. It does little without the permission of the archbishop, but, strangely enough, it is working for the vote more actively than the other groups. "This fact conduces to a certain caution on the part of the other organizations, who see in 'votes for women' a threat of more active clerical control. But at any rate they have made the feminist movement socially popular!"

"The Chilean code, which is patterned after the Roman one, was made for and by a civilization in which the position of women was a very inferior one, compared with modern ideas, and tends to establish an entire divorce between the law and the advances made by culture and civilization. Without doubt, in view of new social conditions and the present opportunities for growth afforded to women, these antiquated forms should be revised; but care should be taken, at the same time, that the reforms adopted should correspond to the national atmosphere, and not merely be an imitation of those adopted in other countries whose ways are quite different from ours. There are many proposals before Congress for substantial changes in the laws relating to women."

In order to show how out of date some of the existing laws are, a few may be cited, for example, the Penal Code, Art. 10, No. 11, frees from all criminal responsibility the husband who kills his adulterous wife, but it does not give the same right to the woman. It recognizes

the existence of two standards, one entirely favorable to the man, and the other totally against the woman. The law, moreover, does not accept the dissolution of the marriage bond; and the Civil Code in Art. 1749, treating of the ordinary administration of property belonging to husband and wife, says that the husband is the head of the family, and as such has the right to freely administer family property, so long as the marriage endures.

A bill introducing certain reforms concerning the legal status of a married woman has been presented to Congress, but is at present side-tracked in committee. During the Pan American Congress, held in Santiago, in 1923, a petition was presented asking that this whole subject be considered; and a promise was made to include it in the program of the next Congress. The following resolution was adopted:

"We recommend to the governments of the Continent the revision of their civil legislation for the purpose of modifying the provisions that do not correspond to the present cultural condition of American women, and which keep them in an injustified inequality of rights because of sex." [8]

2. *The Movement in Argentina.*

The Feminist Movement of Argentina is more complicated and varied than in any other South American country. This is largely due to the fact that Buenos Aires is a very large city with many different national and social elements in its population. There are several organizations of women whose distinct purpose is to work for suffrage; but, in general, it may be said of the feminist movement in Argentina, as in the other Latin American republics, that it manifests itself less in the political arena than in dealing with current problems which affect the life of women.

The *Consejo Nacional de Mujeres* is one of the most dignified among these organizations. It may be said to be a conservative body and at the same time a very progressive one, since it makes a continuing investigation of women's movements in various parts of the world, and

[8] Minutes of Pan American Congress, Resolutions, p. 289, Art. 3.

studies the programs of such organizations in relation to the national life of Argentina, not accepting any scheme just for the reason that it has been a success elsewhere. The majority of the important women's organizations which devote their energies to the collective welfare are federated in this Council and are affiliated on terms of equality, whether they are religious benefit societies, public charity associations, social centers, trade schools, conservatories or similar entities. One important section of the Council which is really a social welfare organization in itself is the Library, which is a center of culture unique in Argentina. Twenty-five courses in instruction of an advanced type prepare young women to such a standard of efficiency that they are competent to take positions of trust in commercial houses, in public offices or in artists' studios.

Another active women's organization in Buenos Aires is the *Club de Madres,* which is continually working in various parts of the city to better conditions among mothers and young children, especially by means of the education of the mothers. In other countries women are following the plans and methods of this club in giving special emphasis to the proper care of babies for a week each year. This is known as *La Semana del Nene* (Baby week).

There are numerous organizations doing efficient work along social and cultural lines, and all are contributing to the development of the social consciousness of women, helping them to share in the progress of the nation.

The Argentine law, like that of other Latin American countries, establishes a difference between the sexes to the disadvantage of women, excluding them from the management of family property. However, there is a growing sentiment in favor of revision of the law, so that men and women shall have equal recognition before the law.

The demands of the Women's Rights Association of Buenos Aires are as follows:

(1) The repeal of all laws which establish a difference between the two sexes and against women. (2) The right of women to hold public office and especially to be members of

the National and Regional Councils on Education. (3) The establishment of special courts for children and women. (4) The passing of laws for the protection of maternity and for making legitimate all children that are born. (5) The abolition of all legal prostitution and the establishment of the white life for both sexes. (6) An equality of wages. (7) Equal political rights.

3. *The Movement in Uruguay.*

Uruguay throughout its history has held women in the highest esteem as mothers and educators; but only within comparatively recent years have they been regarded as having any place in the professional and political life of the country. There was much excitement, about 1908, when Dra. Paulina Luisi received her medical diploma, the first recognition of the sort ever granted to a woman. Now there are women who are doctors, dentists, druggists, engineers, public accountants and lawyers. Uruguay also has her women poets and writers. Among the more noted educators of the nation are Maria Zubillaga, Magdalena Bernat de Jaume, and Aurelia Viera, who had under her tuition a large number of the present day politicians, and the late Sra. Maria Stagnero de Munar, Directora for years of the Normal School for Girls, of whom one writer said that she had given fifty years of her life for the spiritual redemption of Uruguay.[9] Dra. Luisi was the only woman delegate to the Peace Conference from either North or South America. She also represented Uruguay in the League of Nations and at the Medical Congress in Paris, in December of 1922, and was also a delegate to the Convention of Morals, in Geneva.

In the matter of charitable organizations and societies for bettering social, moral and educational conditions, the women of Uruguay have long been doing their part. Among the more important of these societies is the *Liga de Damas Católicas,* founded in 1906. The society of the Ladies of San Vicente de Paul, established in 1882, whose aim is to raise the spiritual and moral standard and to help

[9] Much of this material has been taken in substance from an article in "The Women of Uruguay," written in 1923 by Mrs. Eulalie Cantwell de Bals.

the poor, especially widows with children, is also active. The Cristobal Colon, a purely charitable organization, helps anyone regardless of their religion or the lack of it.

In some respects the Uruguayan women have been a little late in coming into their own. Their legal status is far from being what it should be. A married woman cannot hold property in her own name; it must be administered by her husband, nor can she have a private bank account, although she may have a joint account with her husband. On the other hand the divorce laws are all in favor of women. A woman need only apply for a divorce, without naming any cause whatever; while a man may apply for a divorce only for inconstancy, which must be proven.

An organization which shows what is being done by the women of Uruguay probably more clearly than any other is the *Consejo Nacional de Mujeres.* This was founded in Montevideo, in September of 1916, by Dra. Luisi. Its object or platform, to translate from its statutes, is: "To establish bonds of unity between the different feminine associations which are working for the moral, intellectual, social and humanitarian advancement of women. It is independent of all political and religious parties." It has two mottoes—"Do unto others as you would be done by," and, "Not for herself, but for humanity." In spite of small numbers this Council has adopted and is trying to carry out the program of the International Federation of Women in its fundamental objectives of aiding and sustaining international arbitration, of combating the white slave trade and establishing one code of morals for both sexes, of gaining a better appreciation of the need of giving equal pay to either sex for equal work, of the equalization of the sexes in the civil law and in education, and of the right of women to follow the arts, industries and professions. They have taken up the questions of immigration, child welfare, coeducation, protection of motherhood and hygiene. They have also started a campaign against duelling.

4. *The Movement in Brazil.*

Previous to the great war it would seem that the only

organized efforts of women in Brazil separate from the men were confined to a few groups of teachers in the large cities, (and these in connection with their work of teaching), and to the societies of women in connection with the Evangelical churches, hospitals and schools. There were also women's societies in the Roman Catholic Church, but these were and are under the direction of the clergy and do not act upon their own initiative. The feminist movement is still confined to a few large cities and is only in its beginnings. The organization which is most closely linked up with the woman's movement of the world is perhaps *A Sociedade para a Emancipação da Mulher Brazileira.* This has already formed several branches outside of Rio de Janeiro.

A notable victory for the cause of women was recently won, when a woman was, after a great deal of difficulty, elected to be a member of the medical faculty in the University of Rio de Janeiro. A petition has recently been made to the government to permit a woman representative on the National Labor Council, which is made up of representatives of the government, labor, and certain experts, and is charged with a study of labor conditions and the promotion of the interest of the working-man within the nation.

5. *The Movement in Peru.*

Peru is one of the most conservative countries in South America. It has retained more of the Spanish spirit than any other country in America. If it were not for some half dozen brave women of Peru, one might say there is no feminist movement in that country. Fortunately, there are these brave spirits who have contributed greatly, in spite of persecution, to its development.

Since 1912 a society known as *Evolución Femenina* has been organized in Peru. The purposes for which this society was established were the following:

(a) Ample provision for a culture which will enable women to carry out efficaciously their mission.

(b) The domestic sciences as the basis of feminine education.

(c) The dignifying of work for women.

(d) The defense of her rights.

(e) The establishment of equality of man and woman before the courts and in matrimony.

(f) A campaign against all social vices.

(g) The stimulation of the performance of social and altruistic service.

(h) Adhesion to movements for peace and idealism.

In May, 1924, was organized the National Council of Women, which is a federation of all the associations of women within the republic, whose object is to promote the advancement and welfare of women and children and of society in general.

6. *The Movement in Bolivia.*

No national movement of women is reported from Bolivia, but a women's atheneum was founded in 1923, the object of which is to promote education and child welfare, and to influence legislation affecting women.

7. *The Movement in Paraguay.*

María Felicidad González, of Asunción, writes as follows:

"Paraguay is striving resolutely to raise the level of her culture in all the realms of human activity. The education of women occupies a place of preference in the regard of the government and of society; the time has passed in which the instruction and higher training of women did not extend beyond the narrow limits of a course of primary studies.

"Today she is offered a broad field in which to develop her activity. In Paraguay exist the principles of liberty of study and the coeducation of the sexes, so that women may follow what best accords with their individual idiosyncrasies. At the same time they are guaranteed in the practice of their professions. In other words, Paraguayan women have won intellectual equality, which now enables them to say to men: 'We also participate in human progress, in the great concert of civilization, by contributing to social economy the capital of our aptitudes in the profession we exercise.'

"Indeed it may be said that in Paraguay primary instruc-

tion, a part of secondary instruction and much of professional teaching are under the exclusive direction of woman. She plays a leading part in the formation of minds, and this circumstance contributes to giving her prestige and ascendancy in society. The growing influx of women into secondary institutions, formerly directed by men alone, is today yielding splendid results in law, medicine, pharmacy and commerce. The school of commerce has granted diplomas to many women that today fill important positions in public and private administration. Recently, on the occasion of the presentation of a new organic law relative to teachers, in which provision was made for a difference of salary between schoolmasters and schoolmistresses, the *Asociación Nacional de Maestros,* composed in the main of women, induced the members of the congress to vote by a large majority to put the sexes on an equal basis. Almost at the same time the minister of public instruction, in bestowing the directorship of a professional institution on a woman, proclaimed in open congress that he recognized a perfect equality of capacity between men and women, to judge by the results achieved. . . .

"Hence there do not exist in my country any of those social hindrances that render the position of women difficult elsewhere.

"It is true that we have inherited from Spanish law the system of the legal inferiority of the married woman in respect of the management of property and other acts of a juridical character. This system is deeply rooted in our customs, as in those of the other Latin-American peoples, with whom we form a single family by tradition, habits of thought and fundamental culture, but it might disappear with the advent of a strong infusion of public opinion, which, I doubt not, will come soon, with the stimulus afforded by the United States of the north, a great nation that always marches in the vanguard of progress.

"The Paraguayan woman is not lacking in virility. She demonstrated the fact in our unequal struggle, doing police duty, bearing arms, encouraging a son, brother, or husband, for the fray; she reconstructed the ruined home, sowed and tilled the soil and taught. She is industrious in peace; she does not regard misfortune, abandoned childhood or helpless old age with indifference. To her initiative is due a whole

group of associations that today constitute the haven of many unfortunates, such as: *Asilo de Huérfanos y Mendigos; Asilo de Ancianos; Asociación Santa Marta* (for the instruction of servants); *Asociacón Nacional de Damas de Caridad pro Tuberculosis; Asociacón de Protección a los Niños Pobres; Asociación pro Presos* (prison association); *La Gota de Leche* (society for the distribution of milk), et cetera.

"In the political realm, woman has no rights, but there is no clearly defined adverse opinion; on the contrary, spontaneous efforts have been made by prominent members of the congress with a view to effecting the political emancipation of women. . . .

"Something is being accomplished in the direction of a more decided action and a surer orientation of Paraguayan intellectuals, among whom appear lawyers, such as Serafina Dávalos, Virginia Corvalán; writers, such as the señorita Teresa L. Rodríquez Alcalá; the señorita Josefina Sapena Pastor; professors, such as the señoritas Carmen Garceta, Fidelina Frutos, Carmen Gatti, Rose Ventre, Lucía Tavarozzi, as well as a great number of intelligent young women of the faculties of medicine and law and social sciences, and of the Escuela Normal de Profesores, who are the true hopes that will constitute the columns upon which will be built the temple of Paraguayan feminist rights.

"If a campaign be opened, it will receive the support of many respectable men, who have declared themselves in favor of woman suffrage; and I cherish the conviction that in this time of perpetual upheavals—a hindrance to the progress of my country—if woman triumphs in her struggle for her just rights, in the words of Posadas: 'Politics will assume again its true character as the science of governing, and there will be seen in administration, as never before, the honest management of public affairs.'"

8. *The Work of the Young Women's Christian Associations.*

Since the beginning of 1920 Young Women's Christian Associations have been organized in Rio de Janeiro, Montevideo, Valparaiso and Santiago. Associations had been organized previously in Buenos Aires, at one mission

school in Brazil, and at two in Chile. These Associations are related to the World's Young Women's Christian Association and are developing their leadership among the women of the various countries, adapting the plans and methods to the needs of women and girls in the various centers, always emphasizing as their fundamental purpose the building of Christian character based on the all around development of the individual. Some of their activities are: gymnasium classes, discussion groups on life problems, the promotion of general health programs, educational classes mainly along vocational lines, cafeterias and tea rooms, employment bureaus, room registries, club work, especially with the younger girls, summer camps, social entertainments, etc. The Association also aims to cooperate wherever possible with other organizations working for the development of better conditions among women and girls along physical, intellectual or spiritual lines.

9. *Church Organizations.*

In the Evangelical churches official connection with organizations declaredly a part of the feminist movement does not exist, but within the churches there are women's organizations which are developing ability for leadership and are giving to women a sense of responsibility for existing conditions in their communities and even in the world at large. Thus quietly, and in most cases unconsciously, the churches are helping to strengthen the feminist movement and also to keep on a high level the ideals of the leaders.

Argentina has for years a National Evangelical Women's League, which has over 600 members and which serves to unite the women of the Evangelical churches. The League is active in welfare work for women and children and carries its beneficent ministry into reformatories and prisons.

A similar national organization of the women of the Methodist and Presbyterian churches in Chile was formed in 1923. It maintains the following different departments of activity: spiritual, home, hygiene, temperance and humanitarian. "In each of these departments special

campaigns are put on which reach not only Evangelical constituencies, but other elements as well. This is a distinct forward step, since hitherto Evangelical activity has been mostly limited to Evangelical circles. Through these national organizations the women are being led to realize their responsibility for their own neighborhoods and cities."

Practically all the women's organizations are for the purpose of service, and many of them make a point of the need for increased international friendliness. The Roman Catholic Church seems to look with trust and favor only on those women's organizations which are under the guidance of the clergy, or in some way are directly connected with the Church.

V. The Organized Labor Movement.

It is impossible in a limited report to go into much detail concerning the history of the labor movement in South America, which in some republics is far advanced while in others, especially outside the large cities, the great majority of laborers are still unconscious of what is wrong in the present order. Often, when they are conscious of injustice, either to individuals or to the group, these workingmen think they are helpless in the face of the power and influence of the landholder or of the capitalist. When the labor movement came into being in the port cities or in other crowded industrial districts, and the laborers tried to protest against wrongs by means of strikes, such as they were told had been successful in Europe, they were met with a show of military force and forced to desist. This made it seem that such a strike was a revolution against the government, and even today it is sometimes so regarded.

However, the new labor movement in some of the countries, especially in South America, is one of the important influences which are bringing about rapid changes in social, economic and political conditions. In the past, two words well described the ordinary laborer: *peón,* denoting a financial obligation to an employer which it was impossible to shake off, and *roto,* indicating a "broken, ragged person." In the cities today the ordinary laborer

is no longer bound to his master and has reached a position of larger dignity, self respect and social responsibility.

1. *In Uruguay.*

Among the South American republics, where legislators and leaders of public opinion have been devoting their best thought to the evolution of plans for social and industrial welfare, Uruguay is undoubtedly in the vanguard. Indeed the brilliant qualities of the youthful intellectuals of this republic have caused it to be known, and justly so, as "the laboratory of the social-economic systems of America." Uruguay was one of the first countries to ratify the international labor conventions subscribed to at the Washington, Genoa and Geneva conferences respectively.[10]

It will be interesting, therefore, to review briefly the labor legislation of Uruguay, since it constitutes one of the most significant illustrations of its progressive spirit.

The first labor act in Uruguay was that of June, 1914, which sought by every possible means, technical and otherwise, to safeguard labor in various industries, both government and private, against accidents. Two supplementary acts, in 1915, extended the fundamental provisions of the initial act to quarry and railroad employees. By a special degree, in 1918, the hygienic and safety conditions of the mining industry were regulated. In 1920, an act was passed specifying what measures were obligatory for the prevention of accidents among maritime workers; and, similarly, the act of 1921 provided for the safeguarding of factory workers.

But Uruguayan legislators have not limited their activities to the prevention, so far as humanly possible, of accidents, but have, in addition, introduced special legislation providing for the indemnification of the victims for injuries received in preventable accidents. Witness the Indemnification Act of 1920, the provisions of which apply to all workers regardless of number or kind of work,

[10] The above is condensed from a valuable study made in 1923, from the pen of Sr. Moises Poblote Troncoso, Professor of Social Economy in the University of Chile and Director of the Labor Bureau of Chile.

extending even to domestic workers, while the amount of indemnification provided is more liberal than is the case in many other governments, including the Chilean.

It should be noted, moreover, that Uruguay was one of the first countries to adopt the legal working day of eight hours, anticipating by four years similar action taken by the United States at the first International Labor Conference, held in Washington, in 1919. It is worthy of note that the Uruguayan Act of 1915, establishing the eight-hour day, applies not only to industrial workers, but in addition, to commercial, railway, tramway, bank, and hotel clerks, to coachmen and truck drivers, to street sellers, to court and other legal employees, to cinema and theatre employees, to messengers, and to many others, through a list too lengthy to be completed here. Numerous supplementary regulations and codes have established the manner of applying this law in the diverse activities and industries included therein.

The act of July, 1918, made obligatory the furnishing of seats in all business establishments, shops and factories for the use of their respective workers. Night work has been the object of a special legislative act. This law is one of the most complete and interesting ever formulated; it places Uruguay at the head of American countries in the matter of labor legislationn.

Among the social welfare measures made legal in Uruguay is that of February, 1919, which provides for old-age pensions, and which, in conjunction with the corresponding English law, is the most advanced legislation of its kind in the world. Briefly, this law applies to all workmen of sixty years of age, and requires no previous outlay on the part of the worker himself. It was this law which gave rise to the establishment of the government insurance bank, empowered to provide for and pay the resulting pensions.

Uruguay, moreover, in accordance with the act of October, 1919, has provided for the pensioning of the employees of the public services, that is, of civil servants of all classes, a law which is administered by the Bank of Retirement and Pension Funds, so admirably organized that it might be taken as a model of its class. The weekly

holiday (*descanso semanal*) became obligatory under the act of November, 1920, and its scope is so ample that it also applies to domestic servants.

Finally, to crown and complete this generously ample record of social legislation, there came into being the National Department of Labor, whose principal functions are the inspection and regulation of the social legislation already achieved. These functions are ample enough and at the same time concrete enough to permit of the most adequate and effective research and control. This department includes special sections devoted to labor accidents and women and children.

2. *In Chile.*

In the Republic of Chile there is still much active agitation among the working classes for the obtaining of their demands. There are several strong organizations.

(a) *The Working-man's Federation* (*Federación Obrera*).—This organization was founded September 18, 1909. It has organized already ninety per cent. of the workers in the coal mines, seventy per cent. of the workers in the nitrate district, and ten per cent. of the *inquilinos,* or farm hands, on the great ranches in the south. It has 250 organizations and some 300,000 members. It is organized into (1) industrial councils, where there are at least fifty workmen in each industry; (2) councils of various trades, where there are not sufficient members to form individual industrial councils; and (3) feminine councils of propaganda.

Its program covers the five following objectives: (1) To defend the working classes against exploitation by employers and by local authorities; (2) To encourage progress, instruction and culture among the working classes, by means of lectures, schools, libraries, the press and other cultural activities; (3) To secure the betterment of working conditions in shops, fields, ports, mines, etc., diminishing the hours of work and increasing wages; (4) To fight all vices which degrade human beings, especially gambling and alcohol; (5) To reduce the cost of living by means of agitation against unlimited speculation, and by promoting cooperative buying and selling.

The Federation maintains a printing press, a newspaper, and one hundred day and night schools, which are taught by the daughters of its members who have received a normal school education. One of its statutes prohibits absolutely the sale of fermented drinks in any of its halls, under penalty of immediate expulsion from the organization.

(b) *The Communist Party.*—This is the bolshevik organization of Chile. It has seventy branches, extending from Tarapacá in the north to Llanquibue in the south. Its members are adherents of the Third International of Russia. Their chief, Mr. Recabarren, until recently labor member of Congress, says there are not more than five hundred real communists in Chile, but there are two thousand adherents who pay dues in the organization. They have fifteen branches in Santiago. Their program includes, among other matters, shorter hours, increase of wage, and the betterment of living conditions. They publish three daily papers.

(c) *The Industrial Workers of the World.*—It also exists in Chile, but has a very small following. It does not affiliate with the Federation or with the communists, because of their politics.

(d) *The attitude of the churches.*—The churches are beginning to take part in the labor movement. There are already notable instances of participation. Inasmuch as the labor movement to procure its ends must enter actively into politics, and since politics in Chile is corrupt, a Christian man has difficulty in participating in much that is attempted. In general it may be said that the Evangelical churches have no well defined attitude toward industrial questions. This is partly due to the fact that little careful scientific study of these questions has been undertaken by the majority of the Evangelical church leaders. In Chile and Peru especially it is the university students who are most keenly active and interested in the labor movements. They organize and maintain schools for laborers and sometimes go on sympathetic strikes. Once the Evangelical churches count a number of university students among their members, these questions will be brought to the front; and, on the other hand, when the churches show

more of the relationship of the gospel to these movements which are so essential to the welfare and progress of the masses, the students will become increasingly interested in the message of the churches.

On the other hand the Roman Catholic Church has developed and helped labor organizations affiliated with it.

3. *In Brazil.*

The labor situation in Brazil is especially complicated by the large percentage of foreign laborers. In São Paulo about one third of the population are Italians. There are small colonies of at least a dozen other nationalities beside the native Brazilians, including Russians, Icelanders and Japanese. Brazil is a really free country, conciliatory, offering a genuine welcome to newcomers. Brazil in general and Sao Paulo in particular, face the question of getting the best from the immigrant without antagonizing or coercing him.

In the generally accepted sense of the term it can hardly be said that there is a well organized labor movement in Brazil, though there are various organizations among different groups of laborers. These are, as a rule, mutual benefit organizations. Only occasionally in large centers, as in Rio de Janeiro and Sao Paulo, do these organizations manifest themselves as factors in the solution of social questions.

The law called "The Law of Accidents in Work," which has been in operation for more than two years, and the recent law providing pensions for retired railroad employees, are regarded as important and significant steps in the right direction.

The government has formed a National Labor Council related to the Department of Labor. It is composed of twenty men, five laborers, five employers, five government experts, and five directors of general departments. To this council is entrusted the direction of the labor policy of the government.

"The membership of the Evangelical churches is made up in a large measure from the laboring classes, and naturally their attitude toward labor and its interests would be that of sympathy, though the churches have had

no occasion to make definite pronouncement on the organized labor movement problems. However, in view of the rapidly increasing industrialism spreading throughout the country, the day is perhaps not far distant when the organized labor movement will assume more definite and aggressive form. The rising young church should now be interested in the subject, inform herself and be prepared for counsel and leadership as the necessity arises."

4. *In Peru.*

In Peru the organization of laboring men took place many years after the beginning of the industries that employ large numbers of them. The first factories established were those making cotton and woolen goods, in 1901. The union of textile workers of Vitarde, a suburb of Lima, was formed, following a strike in one of the factories there. Even before that, however, dating from 1894, there existed an organization of working men called the *Union Universal,* but this institution was really a mutual society of workmen for helping them through insurance, and was not organized in the commonly accepted form among labor unions. This society was used by people of political ambitions at various different times, and it received from the government sufficient to provide for the present headquarters it occupies in Lima.

Following the development of factories, workmen's organizations of the type of syndicalism were developed. In Lima, as in other places on the railroads, the railroad men have established their societies. Thus there exists in Arequipa the "Fraternal Society of Railway Men." In Callao there are different organizations of working men composed of those connected with the English railroad, called "The Federation of Railroad Workmen of Peru," connected with the various railroad organizations in the different parts of the Republic.

There are certain organizations of maritime workers and federations of workmen in country districts along the coast, most notable of these being the "State Federation of Workmen of Ica."

In 1911, shortly after the establishment of the textile union of Vitarde, there was established in Lima a syndi-

calist institution with ramifications in Ica, Huacho, Huancayo, the Valley of Chicama and Arequipa. This organization was known as "The Peruvian Regional Federation of Labor." Its life was brief and agitated. This Federation headed a general strike in 1919 for an eight-hour day. It came out victorious after a long struggle. In one of the memorable assemblies which was held during this strike on the 13th of January, 1919, the intervention of the Federation of Peruvian Students, through its delegate, Victor Haya de la Torre, took place. At that time he began his life as a labor leader.

A workmen's congress met in Lima in 1921 and decided on the dissolution of the Peruvian Regional Federation of Labor, because the federations in Ica and Huancayo had failed. To take its place the present local Federation of Labor of Lima was organized, in which are represented unions of motormen and conductors, of chauffeurs, of textile workers, of printers, of bakers, of trackmen, of Indian workers, of carpenters, of painters, of butchers, of hotel employees, of lottery employees, of tile workers, of shoemakers, of workmen in government constructions, of factory workers, and the Syndicate of Mill Workers.

Later, certain of these unions sought closer alliances, since they did more or less the same class of work. Related to these workmen's organizations are the "Gonzales Prada Popular Universities" in Lima, Vitarde, Salaverry, Truxillo, Cuzco and Arequipa. The program of these institutions is frankly a class and revolutionary one. They are given to the teaching of scientific truths, and to the modern social tendencies of the proletariat. Among the Indians organization is just beginning. It is at present mainly under the direction of the Catholic clergy, as for example in Cuzco the "Catholic Workmen's Center," which is not very strong.

Recently the "Regional Federation of Indians" has been organized, purporting to represent 4,000,000 Indians, but it is not well organized and its principal work is that of sending communications to the daily papers about the abuses committed constantly against the Indians by political and ecclesiastical authorities and by a certain type of merchants, landowners and miners.

The organization of workmen proceeds very slowly indeed, owing principally to the constant persecution of such organizers by the political authorities and by persons interested in the exploitation of labor. Even more, it is due particularly to the ignorance of the masses of laboring people.

VI. The Student Movement.

One of the profoundly important social movements that have sprung up during recent years in South America has been due to the developing student consciousness. There is a well marked movement on among the young people of various South American countries that is closely related to the youth movement in other lands. Argentina seems to have paved the way in this new development through what is currently known in that republic as the university reform movement. This had its origin in 1918 in the University of Cordova and can really not be said to have been completed as yet. A recent number of the magazine of the new generation, "*Inicial,*" is still calling for a more thoroughgoing carrying out of the proposed reform. It complains that the result thus far obtained has been largely of a political character. As the result of the uprising which occasioned a long-drawn-out and even violent strike in several of the Argentine universities, a certain degree of student participation in faculty control was brought about, together with some modifications of the curriculum. "The opportunity has come now," says the article, "to go beyond an exclusively political attitude and to substitute it by another, that of meditation, and of study, without prejudicing the right to enter again into action, if circumstances call for it. It is necessary to give content to the reform, and this can only come about by eliminating those who think of it as an exclusively political problem, an electoral question. That will be by eliminating certain persons and by promoting in each of the faculties the formation of groups of select students, with a full consciousness of the burning questions of the moment and capable of crowning their political conquest by a spiritual conquest."

The following observations made by Dr. Inman regard-

ing the background of the student movement in South America will help people from other lands to understand a little better what has been taking place in the student world:

"Though the twenty countries of Latin America have a common historical background, language and form of government, they show great differences in general advancement and in educational development. Due to the fact that the universities, when established in the colonial period, were under church control, until the independent states were established and took them over, professors and students are largely hostile to religion. Political power is always an important factor. Organization and curriculum follow French standards rather than those of North America. Most of the lectures are given at certain hours by professional men or government officials, employed outside the university in other occupations, but seldom are they engaged for their whole time. Consequently there is little personal contact between students and professors. No roll is kept of the students; there are no 'campus life,' no dormitories, no intercollegiate athletics, and very little of what we in North America call 'college spirit.' There are, of course, notable exceptions to this general statement. Then, too, since most of the students come from the governing classes and aim toward political or professional careers, they are considered by the public as a privileged class.

"These facts explain to some extent the differences between student organizations in Latin and North America. Latin American students are very well organized, but their organizations are based on the advancement of the interests of students as against the too often politically controlled direction of the institutions. The students purpose also thus to forcibly express their opinion on public questions and to contribute student aid in solving social problems. Their movement is more like the labor movement in the United States than like our class organizations, athletic associations or alumni associations. They generally meet outside the institution in quarters provided by the government or by their own funds, and do not welcome the presence of officials of the university any more than would the work-

men welcome the officials of a factory. Lately, however, relationships between faculty and students are changing and becoming better.

"The local student federations make use of two special ways to enforce their demands. They parade through the streets with banners announcing the object of their demonstration, often leading up to the office of some government or ecclesiastical official, where their spokesman expresses a protest against the act they are condemning. This is called a *manifestacion.* The strike, or *huelga,* is used as an expression of grievance against the interior administration of the school, or against the Department of Education. The dismissal of a favorite professor or the appointment of one who is considered incompetent, an unfavorable ruling or the use of too much politics in educational matters, may call forth such a strike. And these protests are often serious social disturbances, since at certain times the students are the only citizens that have the courage of their liberal convictions."

One of the interesting developments in connection with this student movement which has likewise characterized the student movements in other South American republics is the strong bond of sympathy which exists between the students and the workingmen. On the occasion of the strike in Cordova, the workingmen went on a sympathetic strike. In Chile, again and again students and workingmen have made common cause. For example, when, in 1920, there was a mobilization of government troops on the Peruvian border, the students and workingmen stood together in opposition to it. It was the students with the workingmen in Peru who recently stood between the government and the dedication of the republic to the Sacred Heart of Jesus.

A statement at this point from a student in the University of San Marcos, in Peru, will be of interest:

"The University students of Peru no longer spend their leisure moments in empty conversation in the cafés or in small talk with women in parlors, as did their forerunners. If it is true that they are fond of art, poetry, music and love

they prefer these in their more strenuous forms. The wild notes of Wagner better befit them than the delicate, sentimental fantasies of Schubert. They prefer burning public assemblies, street manifestations and the cries of liberty on the part of the multitude to the senseless life of building air castles and of following other stupid far-fetched fantasies. The students of the present hour have a higher, less selfish conception of their day. They understand that they have a noble social mission to fulfil in the present. Students of today who, with the pedagogical progress and the improved methods of teaching, study more than their predecessors studied are not indifferent to the clamor of the people who lead a miserable existence.

"Frequently students are seen on the platform of the workingmen's centers, but they go further than that. They have founded institutions for the poor, known as 'Popular Universities.' These institutions have become in a short time the center of the proletarian movement of the country. They have been extended to the most important sections of the country, and are for the spirit of the people a voice of a new day, bringing a healing balsam to the sore wounds of labor and alleviation for the intellectual poverty of the people."

There is a growing spirit of internationalism among the students of Latin America which is of the utmost importance. An illustration of this came a few years ago when the Chilean students on the occasion of the Peruvian Centennial sent greetings to their brother students in Peru, expressing the most cordial good will, even though the Chilean government officially had refused to participate in the celebration, due to the old, long-standing dispute between Peru and Chile over the province of Tacna. In part, that message was as follows:

"This generation, educated in the sophistry that the interest of the 'Patria,' just or not, is superior to moral interests, cannot understand, unfortunately, that we students place peace and justice above transitory interests. Only the warning cry of youth can clear the atmosphere and revive the sleeping sentiments of brotherhood. The American

youth who has given so many proofs of idealism and of understanding of the real world problems, ought to fight constantly to create a spirit of peace in this beautiful section of the world. On sending, through the student organization, the expression of our fraternal adhesion to all the peoples of America, and especially the young people of Peru, on the occasion of its Centenary, we understand that we do not reflect the sentiment of a majority of the Chilean people, but we have not vacillated in manifesting our own feelings, certain that they are just and noble, and are destined to finally prevail." [11]

An International Congress of students was called in Mexico recently, in which representatives of twenty-three nations got together to consider the problems of unity among the students of the world. Their resolutions included such revolutionary recommendations as the replacing of nationalism by internationalism, the abolition of the present conception of the state, where the few rule the many, and a continual optimism in regard to the solution of the world's spiritual problems in spite of all present difficulties.

The students generally, especially in the state universities, are impatient of anything savoring of ecclesiasticism. Just to mention anything like the church is to arouse the suspicion and opposition of the average university student. Yet, those who are moving among South American students a great deal, profess to find in them, in many of them, a very deep, real spiritual yearning. One of the outstanding problems facing Evangelical Christianity is how to reach this student group. One possible way of doing so might be through the reaching of the thousands of Latin American students who are at present studying in North American universities. There exists among these students a Pan American Student League which serves to strengthen the bonds of friendship and union among them. If, somehow, these fine, capable representatives of South American life could be impressed by the sincere Christian friendliness of North American youth

[11] Inman, *The Revolt of Youth*, p. 165.

and institutions, it would contribute mightily to the spiritual development of all South America, for these students go back to become leaders among their people.

VII. Movements Toward International Friendship

In these days when the whole world is thinking as never before of international friendship and seeking for an ever closer *rapprochement* among the nations, it is encouraging to find in South America a well-marked movement toward international good will. This is being promoted throughout South America particularly by a great variety of congresses and conferences which bring together representatives from the various countries.

One is amazed at the number and variety of these gatherings. In looking through a file of the Pan American Union Bulletin for one year only, the following Pan American Congresses were noted: the International Congresses of Social Welfare, the second one being held in Rio de Janeiro in 1923; the Pan American Congress of Architects; the International Commission of Jurists; the Pan American Pedagogical Congress, the first of which is to be held in 1925; the Pan American Sanitary Congress, of which seven have been held; the Pan American Red Cross Congress; the Pan American Scientific Congress, of which two have been held; the International Congress of Social Economics, held for the first time in 1924; the International Congress of Maritime Health Officers; and, especially, the Pan American Union, which held its fifth session in Santiago in 1923.

Beside these gatherings, which brought together only the American representatives, Latin Americans have participated in a variety of other international gatherings, such as the League of Nations, the International Labor Congress, the International Woman's Congress, an International Congress on Alcoholism, in Geneva, and many others. While there is, of course, in such meetings a possibility of generating antagonism, the general tendency of so much common consideration of mutual problems cannot but make for a larger sympathy and understanding, which of course means general friedship and good will. That there do exist some irritating factors is unde-

niable; that there is some distrust and suspicion is also true; but the continued meeting together of representatives in an official capacity, as well as informally, must sooner or later bring about a better mutual feeling.

There is a steadily increasing interest in international athletic contests. Moreover, the women of the various countries are holding meetings from time to time for the discussion of problems connected with the feminist movement. But not the least of the forces making for peace and understanding among the nations is the constant communication and occasional exchange of visits between the representatives of the Evangelical churches throughout Latin America. The Panama Congress itself, and the Committee on Cooperation in Latin America, which grew out of it, have been very real contributions of the church toward better international relations in South America.

Some of the Evangelical churches have had international meetings of their leaders, while several countries have been represented at the World's Sunday School Conventions. The Young Men's Christian Association has sent representatives to international meetings in Europe and in Asia. There is an increase in the international distribution of literature. Individuals are travelling much more than they did in the past, and hence are thinking more in terms of countries and peoples other than their own.

The international student interests are of utmost importance to the future international political relationships. The fact that students, in Argentina and Chile, for example, have helped with the student relief work in Europe, since the war, has contributed to international friendliness between South America, as a whole, and Europe. The Committee on Friendly Relations among Foreign Students under the auspices of the Associations in the United States is doing splendid work in this regard for the students who go to the United States. Exchange professorships are also making their contribution to international understanding.

Because of their international character the Young Men's Christian Association and the Young Women's Christian Association are having an important part in the

promotion of international friendship. The former is doing this especially in its international camp at Piriapolis, Uruguay, and in its immigration work in connection with the Association in Buenos Aires. Although the great majority of the members of the latter in Buenos Aires are from Argentina itself, still that Association averages about thirty nationalities represented in its membership.

One of the topics that might well occupy the thought of this Congress is how the churches can minister more effectively to this growing spirit of international good will throughout the Continent.

VIII. A Wise Social Program for the Evangelical Churches.

Clearly the church in any land ought to know its own peculiar problems and responsibilities, if it is to adequately face them. Some kind of a survey of the various fields within the given countries should be made. A typical survey of one section in one country, Chile, is presented here in illustration of what is meant. The limitations of this report make impracticable the summarizing of all the surveys of like character received.

1. *The Survey of An Area.*

In the nitrate district of Chile there is a field open to Evangelical work. Nowhere is there a greater freedom of access to the people and so little fanaticism. Managers of nitrate *oficinas* give every facility to any and every kind of work which tends to uplift and sober their people, including free transportation, free hospitality, free rooms and lights. Here, if anywhere, is a crying need for a social gospel.

This district, extending from Iquique and her hinterland in the north to Taltal and her hinterland in the south, a distance of some four hundred miles along the coast, with approximately one hundred and seventy nitrate establishments inland, with four important ports and other minor ones, deserves a careful study. In this district the Methodist Church has in Iquique an organized church of one hundred and forty-nine members, with an ordained pastor, and one hundred and fifty-three on probation; in

Antofagasta, a church of ninety-five members with an ordained pastor and two hundred and twenty-four on probation; in Mejillones forty-eight members, with one hundred and forty on probation and a pastor; in Pampa Centra, sixteen members with an ordained pastor and twenty-nine on probation; in the mining district of Calama and Chiquicamata a church of thirty-two members, with ninety-eight on probation and an ordained pastor. Two other workers are stationed at Huara and Santa Catalina who also visit adjacent *oficinas*.

The Presbyterians have a church of one hundred members in Tocopilla and of about fifty-two in Taltal, with an ordained man in the former and a missionary with a student helper in the latter.

2. *Cooperation in Dealing with Such Areas.*

Rev. D. R. Edwards, resident for some years in Taltal and superintendent of the Presbyterian District, makes some suggestions about what is needed in such an area.

"The proper kind of social organization and social recreation is very necessary. The *oficinas* do very little along this line. A few philharmonic clubs and some movies are about as far as they have gotten. Education in civics is of great importance. The people should be taught how to appreciate better things through the distribution of books and papers; and helped to see the value of a good home, as well as the evils of vice, alcohol, gambling, etc. The proper care of floors, beds and utensils used for food, as well as the use of the bath, will furnish an appropriate theme for many a lesson. Elementary principles of care of the sick should also be taught. The people are hungry for this sort of instruction, as is evidenced by the crowds which attend any such lecture given.

"Lately the *Asociacion Productores de Salitre* (Association of Nitrate Agencies) organized a welfare department, with a constructive program, and it might be possible for the social workers of our Missions to cooperate with it. Indeed the man now at the head of the Association's temperance work is one who was with the Alliance Mission, a university man who did such fine work among the *oficinas*

that it attracted the attention of the aforesaid Welfare Department and they offered to be responsible for his salary.

"But not even civic improvements amount to much without a foundation of religion and morals. Not only should day schools be more numerous and better, but there should be Bible schools as well. The companies are not going to do any religious work, but they give a free hand to anyone who will. Preaching places and circuit preachers, and lots of them, are needed. There is room for many such workers in the Pampa. All sorts of atheistic and extreme socialistic and anarchistic doctrines thrive there; the real truth must be proclaimed without ceasing, or it will lose out. A pampa worker should be a man of experience and rather along in years, with real evangelistic zeal and a love for men along the human side as well. He should be a good mixer, and one who is willing to travel up and down the country tirelessly."

3. *The Social Versus the Religious Approach.*

For fifty years, more or less, the Evangelical forces have been at work in South America. They have established organized churches, chapels and preaching places in the large cities and in some of the towns and outlying districts. With comparatively few exceptions, the church edifices are humble structures and the church groups for the most part small. The usual weekly services are carried on. Little by little the gospel penetrates the hearts of its hearers and changes their lives,—their moral lives always, their economic condition gradually, but all too often the effect on the community at large is not appreciable. Through mission schools and dispensaries a real contribution has been made, not only in diminishing illiteracy and infant mortality, but also in the formation of character in childhood and disseminating ideals of private and public morality. Hitherto, however, the ecclesiastical unit has customarily been made the open wedge in approaching the people and problems of a country. Considering the time, labor and money spent, the results have not been too encouraging. One wonders whether a more psychological approach would not be worth trying. Each town and community has some outstanding need which it recognizes, and if the Mission could make the

filling of that recognized need its method of introducing the gospel, instead of beginning with that which is in itself irritating and provocative of opposition, perhaps the gospel might be preached later on to many more people, who had not been previously antagonized by the ecclesiastical approach. This idea is in line with the insistence, in other reports, that there is a pressing need for study by Christian leaders of the social implications of the Christian gospel. The Young Men's Christian Association has widely distributed copies of "The Social Creed of the Churches," which is in use by many Evangelical churches. Today in South America there is evidence of a need for more sermons, or discourses dealing with the application of the teaching of Christ to the social and political problems of today.

4. *People's Institutes.*

In this connection also, there is indicated repeatedly, that there is need for People's Institutes, where there can be open discussions on life problems. Some years ago, an interesting experiment was made by one of the leading Chilean Evangelicals in Santiago as the sequence of a political campaign, because the people had no place to meet. He rented a hall for 250 pesos a month and fitted it up. For five months it was open nightly and some 5,000 working men frequented it. In describing this effort Mr. Ramos, the leader, said:

"When I saw so many people interested I began to study how to benefit them. I taught the Bible openly to hundreds of men and youth, organized a temperance society and had night classes to teach them to read. Many lectures on moral themes were given night after night. The plan was abandoned, solely because I had no one to help me and I could not give the time it demanded. Copies of the gospel were distributed, and three times a week those who wished to do so formed groups to study and discuss them. During all this time I had many public discussions with anarchists and socialists who visited us by the hundreds."

Sr. Ramos strongly believes that such a center, properly

organized and with competent people in charge, would be an excellent means of making known the gospel among the Chilean people. They long for civic and moral instruction outside the Church. A well furnished house of several rooms with good lights, newspapers, books, baths, comfortable chairs, a large lecture hall, etc., would be very attractive to the people, who, without doubt, would come by the hundreds. It should, of course, be centrally located and attractively furnished.

5. *Proper Training for Leadership in Such Work.*

Perhaps the outstanding challenge to the Evangelical forces in South America today is to develop work that meets the conscious needs of all classes and so, through the practical application of Christ's principles, to win men and women to allegiance to Christ Himself. This demands carefully chosen and well trained leaders, since it must be admitted that one man cannot preach and carry on the regular pastoral work of a church and, at the same time, be responsible for leading or sharing in all the necessary social movements of the community. There must be Christian social workers as well as preachers. We are agreed that all should work towards the time when the educational requirements for admission to the ministry shall be at least equivalent to those of any of the other recognized professions. In addition, there is need for well trained lay leaders, with a vital Christian experience, able to think through present day problems, in touch with the religious thinking of today, and at the same time familiar with Christ's direct teaching. The Evangelical churches have a rare opportunity and responsibility for developing leaders who shall take their places in movements and organizations outside, as well as within the churches. The various kinds of social movements that are on foot in South America need, most of all, a leadership which shall make them of lasting benefit to the countries concerned. The people are reaching out gropingly and hungrily towards all sorts of ideals and idealistic teaching, but there is much of the contrary sort abroad.

One who has been doing social service in some of the South American capitals, and thus speaks from practical

personal experience, makes some useful and striking suggestions as to the need of social workers in the Continent. It would be a great advance could these suggestions be caried into practice, and we need not despair of finally seeing this done. The extracts from the letter read as follows:

"I wish that a training school for national social workers could be established here to train the young people of these countries to do scientific social work. If possible, it should be coeducational, for both trained men and women are needed. I do not think it should have any organic connection with a hospital, just because nurses do not have a proper professional standing here. Nor would I advise placing the emphasis on hospital social service right at the start. After all, that is only one branch of social service. Family case work, the institutional care of defectives and dependents, and probational oversight of delinquent juveniles are also social service work; and, since they are newer here, professionally speaking, they might escape the stigma which would at once cling to anything connected with nursing. The very best type of the young manhood and womanhood of the country should be attracted to this school. Let us at the outset place social service among the honored professions. Let us not condemn it to the status of the servant class. Make it a privilege to do this work. I was told in Montevideo that many women study pharmacy because they want higher education, but do not care to take the time for one of the harder professions. There, then, is where the school for social service belongs. Give these intellectually ambitious women another educational opportunity.

"It has been pointed out that charitable agencies run by women are looked upon by the priests as a proper ground for proselytizing. Is that not because the type of woman who goes in for that sort of thing here usually does it for religious reasons? Is it not charity, rather than social service? But how would it be if an excellent, non-ecclesiastical, non-evangelical school of social service were opened, where those interested in intelligent service for others, quite apart from charity, were taught? Would it not attract thinking young men and women, who, while they may

say they are not interested in religion, really mean that they do not care for the church as they see it failing to express religion, and are, at heart, longing to be of help in making the Kingdom of God come on earth?

"We know of the need for men who are really capable of filling positions when they once get them. The need for women is just as great. Where are the delinquent girls? Who is helping to regenerate them? What of the women's prisons, the orphan asylums, the homes for the aged and for the deaf, dumb and crippled? There should be careers for both men and women in the management of this work.

"I think that such a school, if it were opened, would have the support of the advanced thinking and socially-minded people, men and women, in these countries. Let some real social workers man it. The best are none too good, for it is a Latin characteristic to like things well done. Let the students get practical training through the various agencies already in the field, the Christian associations, the various foreign societies, such as the Jewish workshop for girls, etc Let various university professors give special courses in sociology, applied psychology, child study, or institutional care of various classes of social dependents. Let these students study crime, delinquency, poverty, etc. But above all, have a first class case worker teach them the science of social case work and how to keep records. Always have a strong course in professional ethics. Teach them to make a social survey with malice toward none and charity for all.

"This I conceive to be the second mile, which Christian workers are being asked to go in Latin America. It is not, on the surface, evangelistic. But if rightly done it ought to help people to help themselves. That is Christian at least."

Few stronger arguments have been presented in favor of the Faculty of Evangelical Theology and School of Social Science which some of the Boards are planning to establish in Montevideo.

6. *Cooperative Effort.*

It is much simpler to speak of coöperation with national and local social movements than to actually bring it about. The leaders of such efforts should be the people of the

countries and not the foreigners, who are often regarded as having some ulterior motive. In working with all forward looking social movements the Christian forces should be willing to take the attitude of following as well as leading. Cooperation is not controlling, but working with other groups. The Christian forces in a community should acquaint themselves thoroughly with the social needs and problems of any given area, know perfectly every national and local organized movement in existence to meet those needs, and place themselves as far as possible in sympathetic and helpful relationship with them. However, from two centers come warnings that there are sometimes difficulties in cooperating to the full extent with certain national movements, such as the Boy Scouts, because of the tendency in some centers to an emphasis on the militaristic. On the other hand many opportunities for cooperation do arise. The Young Men's Christian Association for example, through its department of physical education, has been able to cooperate in several countries in the development of municipal or national organization of public playgrounds.

IX. In Conclusion.

Great social forces are at work in the South American nations. Out of the vast interplay of these forces something new in the world is to emerge. What shall it be? Out of the mixture of the surplus populations of the East and the West in a land prodigal in its natural resources, and hospitable to all the sons of earth, what kind of a culture, a civilization is to come? Will it be a materialistic world or will it be Christian? We do not ask so much will it be Catholic or Protestant, but will it be Christian?

The Commission cannot escape the conviction that the ultimate answer to these questions will depend very much on the forces that are set in operation in these earlier more formative years of South American development. The task of making effective the teachings of Christ in South America is easier now than it will be a generation hence. Wrought early into the social fabric of the developing national life of these nations Christianity will be a large

factor in the determination of the direction that later national development is to take. It is proper to ask, Have the Christian forces in South America been sufficiently concerned with the social phases of the life of the nations? Has it been clearly discerned even that they have a social ministry to perform? In the face of the facts this report presents can it be longer doubted that such a ministry is not merely possible but necessary? At what points ought our message to be brought to bear particularly upon these social problems?

Some definite questions that should be faced by the Congress are these:

(1) How can the consciousness of their social mission be more fully impressed upon the Christian forces at work in South America? Christianity has had an indirect influence in these matters. Should it assume a closer relation?

(2) How can the Christian groups best cooperate with social movements already operating in the different countries?

(3) How can competent social workers be found and prepared for their work? Can this training be given in each country, or should there be an international training school, such as the Faculty of Theology and Social Sciences proposed for Montevideo. Can such a school be started without delay?

(4) What can the Christian forces do in helping toward a solution of the land problem, the peonage problem, the immigration problem, the labor problem, the alcoholic problem, the problem of the status of women, and the problem of international relationships?

These and a host of other specific questions related to or growing out of them, demand consideration by this Congress. It may be that it will prove wise to provide for further and more complete studies and discussions by smaller commissions named by the Congress, to be reported through printed recommendations and suggestions to the whole group of Christian workers.

DISCUSSION OF THE REPORT

I. Presentation of the Report.

Miss Florence Smith, Santiago, Chile.

Our purpose, this morning, is not to criticize what may have been done or may have been omitted in the past, nor to present a history of social activity today. We are rather here to study methods for making progress.

It seems as great a mistake to contrast the social message of Christianity with its religious message as it is to draw a line between the work of evangelism and that of education. Our messages must all be as broad as life itself. We cannot portion off practical and spiritual spheres of action any more than practical and theoretical problems. Life is the real test of efficiency.

The principal social problems of South America may be grouped under five heads: (1) the land problem, developed by the absentee landlord evil, the utter poverty of agricultural workers and the social barriers raised against them, the same problem being acute in Mexico; (2) the problem of peonage. There are great groups of people kept in ignorance, in a condition which differs little from slavery; (3) the problem of immigration. Heretofore South America has been a refuge for all classes of immigrants, but the attitude of the United States is developing some sympathy among the governments here with the problems of organized labor. These policies affect the Evangelical churches, because all employees have to join a union, and not infrequently church interests and union interests clash; (4) the problems relating to womanhood. Some women in South America are idealized and treated with extravagant courtesy, but in general there is a lack of respect for womanhood. The problem is not particularly to secure suffrage rights, but to get fair treatment; (5) problems of the home. Child welfare is of the greatest importance to the churches.

There are other problems, such as dealing with the intellectuals, reaching the student classes, the temperance question, etc. Each is furthered by some small progressive group with which the church ought to keep in sympathy. Whether the solutions they reach are to be Christian or unchristian

depends very largely on the attitude of our churches and church people.

A Presbyterian missionary once declared that his single duty was to preach the gospel as widely as possible and that he was not interested in other things. Thereupon, a wealthy but keen-minded friend in the United States refused to give another cent for his support. The gospel must be heard, but it must also be applied. A missionary was lately in the home of a Christian who has been a church member for twenty-five years. The home was very dirty, the children were quarrelsome, the whole impression made was bad. Surely there was some fault about that man's conception of what Christianity involves. What can be done by way of promoting the general application of Christian principles to life? It is so easy to fall into ruts and to be contented with merely holding evangelistic or organization meetings. How shall the churches and the missionaries share more fully in the social life of their own people? There are some simple things which Christian women, at least, can do. They can show an interest in milk depots, (*gotas de leche*). They can join women's clubs. If missionaries are really helpful all will make us welcome. Dispensaries can be organized, and the women's leagues, which are now springing up, in Chile, Argentina and Uruguay, can be supported. Women can study means of meeting illiteracy and can organize student hostels. The Methodist hostel for university girls, at Santiago, has already proven its right to exist. In these and many other ways the Evangelical woman may make her contribution.

What is the wise way of presenting the gospel to a community where it has never been heard? A customary method is for a convert to gather together a small group to which he reads the Bible and explains about Christianity. As this group grows in size, it asks for a pastor and a church is formed. Slowly the gospel changes individual lives in that community, but rarely does the church thus formed become a living force which counts.

Another method is suggested Section VIII. 3, 4 of the Report. It comes through a preliminary study of such a town or community and through a realization of its outstanding needs. When such a need is naturally and successfully met, there is no such opposition to the gospel message as arises when a newcomer begins by trampling on the prejudices of his hearers. The greatest need of every community is Christ. Often they do not recognize this need, but rarely are they hostile to its expression when properly made.

In South Chile are many unevangelized districts whose social problems are wholly unexplored. A large automobile truck might easily be equipped with a lantern and screens, with literature and material for simple community conferences. It would open an almost unlimited opportunity for Christian service. Popular institutes form another type of public service which require very little equipment or machinery. These have not really been tried in Chile, but they have shown their value elsewhere.

As to preparation for such work, it is clear that every missionary should have some training in social service and in its practical application.

II. Social Movements in South America.

Dr. Ernesto Nelson, of Buenos Aires, said, "Desiring to be frank, let me reveal to you a secret, which is that there is an extended idea in these countries that there is a close connection between the movements of spiritual penetration and the great commercial and industrial organizations of the United States. It is supposed that by gaining the children in the early years of their life and by impressing them favorably toward North American institutions, these impressions will remain for all time and aside from these impressions being Christian they will also be favorable toward commercial penetration. These ideas may be entirely erroneous, but in order that Christianity may be rightly interpreted and these suspicions allayed there must be no question about your sincerity and your love, which must be shown by your interest in our social problems. I am sorry to say that in the numerous congresses on social problems which have been recently held there has been little evidence of the interest of North Americans in these social questions. Nevertheless, there is an enormous work for you to do, because of your larger experience in these matters. It is sometimes true that these South American countries have an almost perfect social legislation, but the laws are not carried out in practice. This is largely due to the fact that there are no trained men and women who are both capable and willing to make necessary sacrifices for the enforcement of such laws. I am sure that one of the factors which has kept down suspicion concerning the Young Men's Christian Association has been their willingness to help in our social problems. Thus the 'House of the Child' in Buenos Aires, a work carried on by a group of members of the Young Men's Christian Association, has greatly contributed to a demonstration of the goodwill of the

Association toward Argentina. Thus, also, the willingness of the secretaries of the Association to contribute to the physical education and development of our national institutions, has been a further demonstration of this interest. There is a wonderful opportunity for the Evangelical forces to show an interest in physical education in such organizations as orphanages, reformatories and prisons. At the same time praise should be given to the Methodist orphanage and Lowe Institute of Mercedes, which has been the only Evangelical organization which was ready to seize the opportunity for cooperation with the government in the caring for delinquents when the new law of minors was passed."

III. The Social Gospel.

Dr. A. E. Day, of Canton, O. (M. E.), said that when such a theme as the social gospel is up for discussion it becomes very clear that no real line of demarkation exists between the work in South America and that at home. We ought to think not merely about the evangelization of our districts, but of the evangelization of the world as a great common task which binds the whole world together with chains of love, and in regard to which we may properly share our experience. There are two convictions to which we have been driven in North America. One is that we are not walking in the footsteps of Jesus, unless we are greatly concerned about the conditions in the community that bring misery and pain and limitation of life and do something about those conditions. We need perpetually to be reminded how interested our Lord was in folks, how much He did for them out of sheer compassion of heart. His recorded acts of healing were deeds of pity. He consistently refused to put on any mere displays of power, but He could not refuse blind Bartimæus or the centurion who kneeled at his feet, or the woman of Tyre, who plead for the crumbs from the Master's table. If we see an undernourished child, an emaciated body, a mind shut up in the prison walls of ignorance, or a heart aching with grief and fear, and do not wish to do something about it, we have not yet caught the spirit of Jesus.

Again, it is agreed that our business is that of salvation, but it is coming to be understood that we are trying to save not man or woman or child in general, but men and women and children. No one can save an abstract man, but only a particular man who is living in a certain kind of a home, whose body is healthy or sickly, who has leisure to read and

pray or who is bound to the wheel of toil twelve hours a day and seven days in the week, whose wife is a good housekeeper or one who keeps her family in a perpetual state of melancholy. Whether an individual man will be saved or not, depends to a great degree on the conditions in which he lives.

Whether men work seven days or only six; whether they receive a living wage or only a pittance; whether they have economic security or spend all of their lives in fear of sickness, unemployment or old age; whether they have sound bodies and the clear minds that go with them, or are victims of tuberculosis or other preventable diseases; whether their minds are so polluted with sexual vice that the pure love of womanhood is as remote from them as loyalty was from Judas,—these are not inconsequential matters that may await a hurried attempt to save men's souls, but are matters of great moment, without which the business of salvation cannot get on.

Rev. B. H. Hunnicutt, of Lavras, Brazil (Presb. U. S. A.), declared that anyone who sincerely loves his fellow men and studies the right approach to them, can get into direct contact with any social class in South America. He had found it easy to make good friends among the farmers and among the governing classes, and even among the priests.

The social gospel ought to be defined as "the gospel in action." Any follower of Jesus Christ, however high in repute as a Christian, who withdraws from all social obligations, is little better than a pharisee. There are many men who refuse to vote, who take no part in civic affairs, because they think they have no influence. This is a weak and cowardly attitude, unworthy of a Christian. Behind some great social reform movements, such as temperance, the churches ought to throw the whole weight of their influence; in political questions or in regard to specific details of reform, each church member should act on his or her convictions as an individual who wishes that society should be guided by Christ and His message.

There are five great problems affecting the betterment of our rural districts: (1) the more active preaching of the gospel; (2) health and hygienic measures; (3) education of every type; (4) the improvement of economic conditions; (5) the betterment of social conditions. It is difficult to discover a work more immediately to hand for the established Christian churches than to use their influence in favor of meeting these needs.

The *Rev. F. Muñoz,* of Chile (M. E.), said that although

he came from a small and poor Chilean congregation he represented his national brethren in voicing one slight criticism. Some of his fellows feared that the friends from North America might carry away some wrong impressions of the people of South America. Seeing only the city congregations and their leaders, and not the common, everyday people, they might carry away a wrong impression of the real needs of the churches.

The social gospel is not exactly new, but a fresh aspect of the same old gospel which we have always been preaching. Preachers, educators and social workers are all Christian workers, one in purpose, and they should always be united in fact. Opening a library ought to be rated as an act distinctively Christian. Any message which dedicates lives to God and to His service cannot be called other than a spiritual message.

V. The Land Problem.

Rev. E. N. Bauman, of Junin, Argentina, (M. E.), discussed the land problem in Argentina. He declared this problem of land ownership to be the greatest social problem in Argentina. According to the *Almanaque Agrario,* of Argentina, in 1923, in this great country of ten million inhabitants, spread over a million square miles, there are only one hundred and sixty-three thousand farm holdings, of which 62,429 are worked by the owners who are, however, mostly small truck farmers. The number of ordinary farmers working their own land in Argentina would not exceed 25,000. One single *estancia* at Vera, Santa Fé, measures 2,200,000 acres. Moreover, all over Argentina are such huge farms, so that eighty per cent. of the land is held by about 100 families.

The Christian church has a real responsibility in facing such a situation, brought about by the use of unchristian methods. It is its duty to declare the implications of the social principles enunciated by the prophets and by Jesus. When one recalls how most of these immense holdings were acquired and how heartlessly the tenant farmer is treated today, he inclines to the opinion that true righteousness demands some kind of seizure of these lands by the government or at least their alienation in part and allotment to farmers who will cultivate them. The Christian church ought always to fight for social justice, and it can do much to sway public opinion on this burning social and economic question as it has developed public opinion in regard to temperance.

The *Rev. Geo. L. Bickerstaph,* of Rio Grande do Sul, Brazil, agreed with the remark in the Report that human well being is intimately related to the land question. He was born on a farm and is convinced that the ownership of some ground in fee simple, transferable to one's own family, is a most valuable contribution to community progress, developing skill and enlisting energy.

The average Brazilian makes the mistake of demanding a huge farm, covering hundreds of acress. When the government gives him some land for a nominal sum he is not satisfied with a quarter section. He clears a space of forest covering twenty to a hundred acres, plants it for a year or two, and then abandons it, cleaning up a new section. It is a very wasteful method of farming. Under it both farmer and laborers fail to develop foresight, and live under the worst conditions. They are forever passing on to new territory instead of settling down. This is the weakness involved in the fairly liberal policy of Brazil toward settlers. The government ought to restrict the amount of land granted to any individual and to teach farmers the methods of intensive farming. This is what the "Instituto Christao," in Castro, Paraná, Brazil, aims to do.

VI. The Feminist Movement.

Srta. Corina Barreiros, of Brazil, representing the Y. W. C. A., declared that among the great problems that occupy the mind of the whole world today that of the status of women is foremost. It is beginning to be seen that Christ and what He brings with Him is the fount of happiness for women and children. Formerly, in Brazil, women were never taught to read or write; the only business that called them from their homes was to hear a mass in Latin. Now, Brazilian women are relatively free; they are even sometimes seen on a platform. Many women hope for a really complete freedom very soon, such as women enjoy in the United States.

Children in Brazil have a better chance. The first principle of the Brazilian Constitution states the right of all children to elementary education. The motto on the Brazilian flag, "Order and Progress," really represents what Brazilian leaders wish to accomplish for their people. Great progress has been made, and it is not too much to expect that the Brazil of the next quarter century will be a country that is free as well as great. To this end the activities and sympathies of the Christian church will work.

President W. A. Waddell, of Mackenzie College, São Paulo, (Pres. U. S. A.), remarked that one impression given by the Report was that the feminist movement was in its beginnings in South America, and that the influence of women was slight. In a formal way, it may be true, that the feminist movement, as such, is incipient, but in Brazil, at least, a woman exercises in the home and even in the community the exact influence which is warranted by her ability. So far as homes are concerned, probably 70% of the families one knows are clearly controlled by the mother.

No politician or publicist can afford to arouse the moral resentment of the women of his vicinity. He would surely court defeat. The women of standing are very independent in many ways. Not long ago, in São Paulo, a group of leading ladies planned to found a maternity hospital. The meeting at which a constitution was to be adopted was attended by the Archbishop. He listened a while and then asked where the Church came in. The President of the Board replied that there was no provision for Church interference, because "priests usually made a mess of such matters." The constitution was approved and the prelate, though shown out of the room with every mark of respect, got nowhere. In Rio de Janeiro, Catholic women organized for social work, definitely excluding the interference of the Archbishop. It is this independence of judgment and recognition of power that explains the slowness of Brazilian women to agitate for feminist reform.

VII. The Temperance Movement.

Mrs. Maximiliano Salas Marchant, of Chile, stated that the temperance question is a most important one in Chile today. President Alessandri gives his hearty support to the laws which have been passed curtailing the sale of alcoholic beverages. But much is being done to broaden temperance campaigns. Dr. Marchant has prepared a text-book on physiology and temperance which is being widely studied with good results. A large program of sanitation and public health is being directed by a national council of physical education in Chile. The working men, many of them, have asked for a dry law. In northern Chile, not long ago, some dock laborers refused to unload a liquor ship. These are only slight improvements in a sad situation, but those interested hope and work away.

Mrs. Isabel G. de Rodriguez declared that the barriers that separate mankind today are mainly moral and spiritual.

Whatever we can do to break them down is for the good of the race. Alcohol in all its forms is one of the greatest foes of a true unity of spirit, and Christian forces ought to fight it steadily. They can achieve its downfall by working for children; (1) by introducing temperance education in both private and public school; (2) by organizing loyal temperance unions; (3) by giving scientific exhibits on the use of alcohol to children; and (4) by observing April nineteenth as a national temperance day. This year a great parade is planned in Montevideo. It is hoped that 10,000 people will see it. In front of the Artigas monument the vow of temperance will be repeated and there will be publicly requested a national temperance law. All are dreaming of the day when there will be a dry Uruguay and after that a dry South America.

Miss H. K. Norville, of Buenos Aires, (W. C. T. U.), stated that during her eleven years' residence in South America she had been received with the greatest friendliness, partly, and perhaps largely, through the courteous friendship of President Baltasar Brum, of Uruguay. She appealed for the cooperation of the best people of each nation in South America over this matter of temperance education. Above all, she made her appeal to the Latin American women. Much help is needed in preparing and distributing proper text-books, scientific in content, giving instruction in regard to temperance. Even more, there is need of able women who will lead. In Crandon Institute, some years ago, there was once a directress who organized, in the school, a small temperance organization. Out of that have come two Uruguayan leaders, Miss Hortensia Salterani, a Romanist, and Mrs. Rodriguez, who has just spoken, who is an Evangelical. If every Christian school would do as much, what could we not accomplish in this one country?

The W. C. T. U. now publishes an international magazine, "El Lago Blanco," and is preparing a book for very wide distribution, entitled "Health Habits." The opportunities for this sort of ministry are without limit. In what way can the Christian forces of South America do more to promote the spirit of Christ?

THE FINDINGS

1. The Congress would express its deep interest in all movements tending toward the application of the principles of Christ, for the improvement of the physical, mental, moral and social habits and standards of the members of the community and their environmental conditions and influences. There are many such movements seeking to raise the level of individual and community life.

2. Recognizing the importance of cooperation with the government forces and with other institutions in a study and solution of such social problems as child welfare, personal and domestic hygiene, public health, housing, wholesome recreation, civic responsibility, alcohol, gambling, prostitution, illiteracy, etc., it is recommended:

a. That each church make a study of its district and the conditions therein existing.

b. That existing theological and moral schools add to their present curricula, courses for the training of leaders for social work.

c. That each of the Regional Committees appoint a sub-committee on Social Service for the study of its field and to outline a program of action.

d. That the Chairmen of these sub-committees constitute a Latin American Committee to coordinate and promote the work.

e. That the Committee on Cooperation, in New York, provide in its budget, when possible, for the selection and support of a competent specialist for the work of this continent, including office and traveling expenses.

f. That where government forces hold their meetings in these interests on Sunday our Evangelical churches should bear their testimony with regard to the right observance of the Lord's Day.

3. It is recommended that the churches give special attention to cooperation with local movements for temperance, furnishing leaders so far as possible where they are lacking; that at least an annual sermon on temperance be preached in every church, and that pastors urge church members to become total abstainers.

4. Since Christ Himself made no unequal distinctions be-

tween men and women, the Evangelical forces should educate public opinion to stand squarely for equal rights and duties of men and women before the law, and for an equal standard of morality in its highest interpretation.

5. It is urged that special study be given to the problem of immigrants (particularly in Argentina and Brazil) with reference to securing for them a wholesome environment and suitable opportunities for economic, social and spiritual development.

6. We rejoice in the growing social idealism of the university students of South America and the devotion they have shown in the practical application of their ideals, and recommend that the churches take steps to establish closer working relationships with them in the solving of the social problems of the continent.

7. We recommend to all the Christian forces which are at work on the American continent that they make a study of the causes and cure of war, and that they both work and pray unceasingly that the spirit of peace and the practice of justice may eliminate from the world, once and for all, the terrible curse of war.

8. Christ calls us to universal brotherhood. Peace in industry and among the nations, economic security for all, the elevation of the classes without opportunities, the development of backward races, the enrichment of all peoples by the free interchange of scientific and spiritual discoveries, the complete realization of our highest human possibilities—all await the recognition and practice of universal brotherhood. We, therefore, call upon all Christian forces to purge their hearts of all suspicion, prejudice and selfishness; to begin now to trust all men as brothers; to foster the spirit of goodwill in schools and churches, by voice and by pen; to challenge all sources of discord between national and international groups; to establish such personal contacts with men of different faiths and social status and national affiliations as shall become a leaven of brotherhood all over the continent; to study sympathetically the activities of men and women in other lands, in order that knowledge may banish suspicion; to become leaders at home in the development of a conscience whose touchstone is the Golden Rule of Christ.

THE REPORT OF COMMISSION SIX
ON
MEDICAL MISSIONS AND HEALTH MINISTRY

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MEDICAL MISSIONS AND HEALTH MINISTRY

I. The Place of Health Ministry and Education in Christian Missions.

Both the justification and the obligation of health ministry in Christian missionary work have been well established in the philosophy and the experience of the Church. The Christian forces are not only justified in resorting to medical and health measures as a means of evangelism, but they have resting upon them a profound obligation for the healing and physical uplift of the peoples whom they seek to evangelize, an obligation which is inherent in the very nature of Christianity itself.

The Christian Church is becoming increasingly unanimous in accepting what it believes to have been Christ's interpretation of the Kingdom of God; an interpretation which conceives of that Kingdom as referring not alone to an individual, future, spiritual state in another world, but to a perfected human society on earth, in which every individual shall live in harmony with all the laws of his being—physical, mental, spiritual—and with the laws of the social organism of which he is a part. "I came that ye might have life, and that ye might have it more abundantly," said the Christ. That abundant life can be realized only by a complete adjustment of the individual to all the essential conditions of his life, an adjustment within himself of his inborn and conflicting impulses and appetites, an adjustment to his physical environment, a harmonious adjustment to society, and a full adjustment to his God. In promoting the advancement of the Kingdom of God, the task of the Christian forces is one of advancing the *total* growth and well-being of man, and in this, ministry to physical needs is basic.

Christ's teaching and science both emphasize the unity

of the human individual. The physical, mental, social and spiritual manifestations in man are but different aspects of a unit personality. These different aspects are so interrelated that what affects the one affects the whole life of the individual. The character and quality of the mental, emotional and spiritual life is peculiarly dependent on physical states. Hence, in the advancement of the Kingdom of God, attention to the improvement of physical conditions and of the environment are fundamental to social and spiritual uplift. Christ's own example of healing and of ministry to physical needs, for their own sake as well as a means of approach to spiritual needs, is compelling.

Health ministry by the missionary forces is, however, important not alone because of the need for improving and elevating the physical life of peoples but for reasons of strategy in evangelism as well. Such service is a clear, practical, convincing demonstration of the unselfish, social motive which lies at the heart of Christianity. It serves to break down opposition and to create interest in and receptivity for the Christian religion which the missionary proclaims.

While there are few themes which lie closer to the hearts of all who minister in the name of the Lord Christ than one which has to do with works of healing and mercy, its presentation, from the standpoint of the Evangelical Church of South America, is made difficult by the fact that but little experience has been accumulated. The principal activities of the missions at work in South America, outside of evangelization and education, have been in the cities, which are equipped in varying degrees for medical and health service. Attention needs to be directed more fully to the neglected peoples in the small communities and the remoter districts.

This report frankly does not claim to present full data with reference to the state of and the need for medical missions and health ministry in the South American countries. It presents only a partial survey of the situation. However, the commission believes that the general picture of conditions presented, together with the suggestions of what might be done, will enable the Congress to reach

important conclusions with reference to this aspect of the missionary enterprise in South America.

II. The Hospital and Clinical Situation in South America.

An inquiry into the existing conditions in each of the South American mission areas, together with an examination of the work which is being accomplished by such medical missions as do exist, may indicate the place and function of medical missions in South America. Such a clear-sighted observer as Dr. Thwing has gone so far as to say: "One who knows well the mission field in South America has said that the future of mission work in that land depends *essentially* upon the medical qualifications of the missionary." Quite clearly, in his judgment and in that of many others, it is just as essential that missionary work should make use of medical opportunities in South America as in other parts of the world.

1. *The General Situation.*

The South American countries are by no means devoid of medical and sanitary science, skill and facilities. Many of their physicians, surgeons and research men rank among the best in the world. In the large cities we find the application of modern sanitation in varying degrees of perfection, and hospital and clinical facilities, some of which rank among the best. The health authorities in many of these larger centers are fully alive to their great and important task and are doing their best to advance sanitation and health service under very great handicaps, such as no longer exist, for the most part, in the United States. The problem in the South American countries is not so much one of introducing modern medical service and health movements as it is a problem of extending the indigenous skill, service and facilities to the neglected masses of population which lie outside of the centers which are already fairly well served. While it would be too much to say that even in such centers as Rio de Janeiro, Montevideo and Buenos Aires the hospital and clinical service and health education are even approximately adequate to meet the need, nevertheless, one may

rest assured that those problems will progressively be minimized by the indigenous forces and movement already at work. The great task for a long time to come will be that of extending this beneficent service to the needy and neglected peoples of the more remote districts. In this task the Evangelical forces in support of and in cooperation with the governmental authorities and lay movements of nationals may render a vital and indispensable service.

2. *The Situation in Each Country Today.*

(a) *Brazil.*—The report from Brazil says: "We must confess that we have few hospitals worthy of mention. The principal hospital, which belongs to a brotherhood of the Roman Catholic Church, the Santa Casa, is an old structure, built in an epoch when there was a complete ignorance of modern medical practice. It has recently been brought up to date, as far as feasible. Hygiene, microscopy, antisepsis, and the like, were not even known as names. The best hospital in existence is the San Francisco de Assisi, a more or less model one, yet installed in a building erected for other purposes and but imperfectly adapted to the care of the sick. There is not a single hospital for children in Brazil. There are two hospitals for contagious diseases: one for tubercular women in a building erected for this purpose, well located but inadequate for local needs, much less for patients outside of Rio; and another for general contagious diseases, in which there is a pavilion for tubercular men. In addition to these, there is a hospital for lepers, wholly inadequate. There is a maternity hospital in Rio, but this is also far too small. There are, of course, many well installed and well conducted private sanitariums and hospitals, but these are in the cities." "Each state maintains, as a rule, a good hospital conducted by nuns. There are also many municipal hospitals, but they are poorly equipped. For example, at Lages, Santa Catharina, there is no equipment for operating. Surgeons must take even basins, towels, etc., to the hospital. Not long ago, my wife saw an operation performed on a friend, where the nurse offered the patient a plate of beans immediately.

The nuns are friendly but ignorant. The Presbyterian Church in the U. S. A. has one medical missionary in Brazil, Dr. Wood, at Ponte Nova, Bahia. He is kept busy to the limit." In general terms it can be affirmed that there is great lack of good hospital service throughout Brazil.

Dr. Thwing, in his report, remarked that one hospital in São Paulo, designed for five hundred patients, was, at the time of his visit, used by eight hundred. He found another hospital with three tiers of patients. "One tier lay on the floor, beneath the ordinary bed; one occupied the ordinary beds; and one lay on the second deck of the double-decked cots."

One of the greatest obstacles to progress in medical and health service in South America has been the low social status of the nurse. The work of nurse training under the Rockefeller Foundation in Rio de Janeiro, now well established, presents a most hopeful outlook. Within three years not only has the course of training been brought up to the best modern standards in the United States, but the social status of the trained nurse has already been raised to such an extent that the best type of women are being secured to prepare themselves for nursing as a profession. A class of twenty-one high-grade nurses is to be graduated this year. Five are to go to the United States for training and return to replace the American nurses in Brazil.

The great obstacle in the way of health education is illiteracy. The Director of Public Health and his colleagues are in touch with the best that is being done in the United States and Europe, and are doing their best under difficulties.

The system of working through the public schools is being developed in Brazil. So far as the question of social hygiene is concerned, the problem of venereal diseases is being forcefully attacked, with thoroughly modern means.

(b) *Argentina and Uruguay.*—Drs. Mayo and Martin made an official visit of inspection and commented as follows: "Some of the hospitals were deficient in modern plumbing. Two defects evident in nearly all the hospitals visited, and which appealed to us as rather easy to remedy,

were the lack of screening against flies, mosquitoes, and other insects; and of a well organized system of nursing. The latter was freely admitted by our hosts." [1]

In Uruguay, the Hospital Maciel, at Montevideo, is certainly one of the largest in the republic, yet its hundreds of rooms have no screens. Its wards are always crowded, and some of them are inadequate. The sisters who are in charge of the nursing are supposed to refrain from religious propaganda, unless requested; but strange things are heard of their practice in this regard. Scanning the résumé of the "movement" within the public hospitals in Uruguay, for any one month, one is apt to conclude that registers are not always carefully kept, especially in the provinces. There is but one nurses' training school in the country, poorly equipped at present, but with a fine future before it. The Pereira-Rossell, under the Asistencia Pública of the government, is well located and quite well equipped. But what may be found true in this or any other South American metropolis should not lead one to assume equal progress out in the provinces. It is practically axiomatic that all progress is initiated, all show places are to be found, in the capitals.

It would seem very advisable to restrain that tendency toward unfounded judgments which besets the most impartial of us foreigners when on surveys. As an instance of where even a trained mind may disagree with expert judgment, I cite the impressions received by a trained "surveyor" while visiting a hospital in Buenos Aires which Drs. Mayo and Martin declared may well be taken as a model. The person making the survey was unfavorably impressed by crowded clinics, by the lack of records of cases, and by conditions in connection with the nursing staff; but was careful to state that these impressions ought not to "be accepted as an analysis of the health ministry of the hospital."

There is little doubt in the writer's mind that the situation in provincial Argentina,—far from encouraging in towns under 50,000, and hopeless in the remoter districts,—will greatly improve in the next two decades. The

[1] *Surgery, Gynecology, and Obstetrics,* Apr.-Aug., 1920, pp. 9, 10.

other large cities besides Buenos Aires are more or less well served from a hospital standpoint; but how discouraging it is to read that in the vast and enormously wealthy province of Santa Fé, there are only four or five municipal hospitals, two of which are in Rosario. The remaining hospitals of this province probably do not exceed a dozen, though the population of Santa Fé Province is 1,000,000. Excluding from the list of Argentine hospitals those of the Federal district, and the provinces of Buenos Aires, Entre Ríos, and Santa Fé, we find that the remaining eleven provinces and the territories are served by only about one hundred. The great area of Argentina makes this number quite inadequate, to say nothing of the frontier neglect already mentioned.

(c) *Chile.*—Sr. Oscar A. Gacitúa writes: "In 1911 there were 98 hospitals in the country; in 1915, 107. These were maintained by grants-in-aid by the government, municipal and private subscriptions. In spite of the increase, however, the agencies at present in operation cannot adequately attend to the needs of the people, and many are daily turned away from their doors. There is room to make mention of the splendid clinics which have been established in the principal hospitals in Santiago, . . . where the most delicate operations are performed without cost to the patient. . . . The hospitals are managed by the benevolent committee, who in the main are members of the Conservative and pro-Catholic party, and the care of the patients is given over to the nursing sisters. There is no possibility of doing an Evangelical work in the hospitals; . . . but it (*i. e.,* the hospital) presents a very rich field for effort, not alone in social action, but for diffusion of the principles of the Master. . . . The Dental School of the University of Chile has excellent clinics, where free treatment is given. . . . In the dispensaries which are conducted by the Evangelical churches, there is being carried on a work which is deserving of highest praise, because it is not only remedial but preventive." President Thwing's paper on "Health in South America" says, of many of the hospitals, "the first great lack is equipment, especially in the X-ray rooms; second, screens; and, third, above all else, nurses and schools for training nurses.

Sisters usually thus serve. But orderlies are more common."

(d) *Peru.*—President Thwing writes: "A physician, visiting in Cuzco, said that the hospital found in that little city 'is about as deplorable a remnant of the Mediæval Ages as can be found on the entire Continent.'" Dr. Johnston adds: "In my estimation, local hospitals are an absolute necessity. . . . In the Lake Titicaca region every mission has in connection with it a clinic."

Another medical writer tells of the new state asylum for the insane; of a new children's hospital under construction; of a good hospital in Arequipa; and of occasional dispensaries under the Red Cross in the higher regions. He says, however, that the general hospital and health situation is more or less as in Chile, save that the Peruvian authorities are more aroused to the need of bettering it. "Hospital facilities in Lima are fair. The institutions seem to be fairly well equipped. Just how efficiently this equipment is used and how efficient surgical and medical services are cannot be stated."

(e) *Bolivia.*—The same authority remarks that anything a Mission organization may be able to do in Bolivia will be of value. "From the sanitary standpoint the field is untouched; its surface has not even been scratched! In spite, however, of this desperate situation there is a small nucleus of people in La Paz at the present day who are beginning to have some idea of social welfare."

(f) *Ecuador.*—"Hospital facilities in Guayaquil are very poor and the hospitals, such as they are, are badly overcrowded with malaria. At the time the hospital was visited, a row of mattresses extended down the middle of the floor, each containing a malaria patient. The Report of the Panama Congress, Vol. I, p. 318, says: "In Mexico, Central America, Ecuador, and some of the other republics the opportunity (*i. e.,* to render medical aid through Christian missions) seems particularly great. There, as elsewhere, the missionary physician opens the hearts of the people."

(g) *Colombia.*—The republic presents appalling needs. Dr. W. E. Browning, traveling through Colombia in 1923,

wrote as follows: "Lepers abound. . . . Others suffer from elephantiasis. . . . A large proportion of the people suffer from venereal diseases. . . . The people are prolific, or else the population would die out."

"In several of the largest cities," writes Miss Doolittle, one of the missionaries to this field, "there are private clinics which serve the needs of the people who are able to pay well, and general hospitals for the poor. . . . Upon my return from furlough, we plan to start a baby clinic in Medellín. . . . In Medellín there are three hospitals, one of which is an annex of the School of Medicine and has room for 400 patients. This is an old building and altogether anti-hygienic in its construction and in the care given its patients. In addition there is an asylum for the poor who suffer from incurable skin diseases. . . . There is now a large hospital under construction by a local society which should be a great help to the city."

The same missionary enforces her appeal with the statement that the Presbyterian Church is the only representative of Protestantism in this needy field, a country with an area of 750,600 square miles, with six and one-half million inhabitants, much influenced by the Roman Catholic Church, but having not one American hospital, or doctor, or even a trained nurse.

(h) *Venezuela.*—A brief report of conditions obtaining in Venezuela contains the following: "Conferring with an eminent doctor, he confessed that there was very little attention given to people known as Evangelicals in the only hospital that exists in this country. . . . Apart from the need of the Evangelicals, the need is appalling among the poorer classes. . . . The doctor referred to above said that he had no doubt a few of the doctors of Caracas would be prepared to offer assistance to a real charitable institution; but that, if associated with Protestantism, it might be different. He wished me to say, however, that there was a dire need for a hospital in Caracas." The well-known writer, Blanco-Fombona, in his *El Hombre de Oro,* pictures the people as resorting to the quacks for every sort of ailment, some doing this because of their prejudices, and others because of their poverty. The report cited above says, "In Caracas, clinics abound, bad,

good, and indifferent; but their charges are much beyond the means of the middle and poorer classes."

(i) *Paraguay.*—Hospital facilities exist in Asunción, fairly good but very limited. The country in general lacks even rudimentary facilities.

3. *Do Present Conditions Demand an Increase of Medical Mission Work?*

The preceding survey of the health situation in the various South American countries drives home the realization of the overwhelming odds against which local hospitals, whether municipal, state, or private, have to fight in their dealing with existing conditions. It likewise makes a fairly clear basis for a judgment concerning the advisability of the increase of medical missionary work in South America. It indicates with some considerable clearness that even along the east coast some contribution might well be made by our Missions along lines of sanitation, hygiene, and medical service; while on the west coast, in Paraguay and at the north, the need of such work seems imperative.

The question is not readily answered offhand. Experience elsewhere is not necessarily paralleled in South America. It is not necessarily to be urged that because hospitals and health movements are rapidly increasing in number, not alone in the larger cities of the United States and of Great Britain and Canada, but even more in outlying city districts and in country neighborhoods, they should, *ipso facto,* increase in much the same way in South America. The question must be decided in the light of conditions found on the Southern Continent. However, the Evangelical forces cannot escape responsibility for a careful and adequate study of the facts and for shaping their program of service in accordance with the conclusion to which such a study points.

4. *The Evangelistic Use of Hospitals.*

Missionary experience in Oriental countries emphasizes the great evangelistic value of the mission hospital, whether large and splendidly equipped or of the modest type which is often called "a one-man hospital." The

continuing presence of hospital patients in the Christian atmosphere of the hospital goes far to break down prejudice and to convey new impressions regarding the motive and the character of Christian medical workers. It will be of interest, therefore, for us to review the opinions of correspondents from the various South American fields regarding the usefulness of mission hospitals from this broadly evangelistic viewpoint.

(a) *Brazil.*—"We can affirm from experience," says the Brazil report, "that hospitals afford a most important means of evangelistic work, so long as no sectarian aggressive propaganda is undertaken. Sunday services, open to all, but obligatory upon none, can be maintained. There may be free distribution of religious literature. . . . Pastoral visits, prayers with the patient, personal talks with the physicians, nurses, and visitors, are all means of great value. . . . The good seed is thus carried, almost unconsciously, to many different homes."

(b) *Argentina and Uruguay.*—Dr. W. E. Browning is quoted as follows in the River Plate report: "It seems that there is a place for an 'Evangelical Hospital' in every one of our large centers, where there is even a small nucleus of Evangelical Christians. . . . One of the greatest difficulties to the implanting of medical work in these countries is the law which makes it almost, if not entirely, impossible for a foreigner to secure a certificate to practice medicine. A heavy fee is demanded first of all; the examination must be in Spanish and on all the branches taught in the local School of Medicine; all sorts of difficulties are put in the way of the candidate, until he or she quits in disgust. . . . The medical profession have some right on their side, of course. . . . It will be well to secure, through diplomatic representatives or otherwise, the recognition of the diploma of certain well-known medical schools in the U. S. A. . . . In no case have we made studies of existing health conditions. . . . There would always be friction and trouble in government cooperation.[8] I would say that the spiritual side of this

[8] In this opinion Dr. Browning seems to disagree, partially at least, with Mr. Reavis, of Argentina, and Mrs. Norment, of Paraguay, whose opinions follow in the same document.

work should be a personal, individual undertaking, rather than an opening of the hospital to public evangelistic meetings." And Rev. George P. Howard, later on, thinks that "religion should be lying around where the patients can readily contract it," in the (to him) much-to-be-desired Evangelical hospital.

Doubtless all of the persons above cited would agree heartily with the writer who, viewing the general South American health situation, says: "Nothing comparable with the North American public health nurse exists in Latin America, and yet the great cause of disease in the southern republics is the lack of an intelligent medical supervision in the home. It is in this field that the missionary nurse can give her life with most telling effect." He concludes by urging that if this type of medical service is neglected, the missionary plea loses a large degree of its appeal. "Without consecrated nurses and doctors we cannot present the whole gospel of Christ in Latin America."

(c) *Peru.*—Dr. Johnston, previously quoted, approves of the medical missionary work as "the right arm of the message," and feels that little need be said to justify its importance in evangelistic effort.

(d) *Colombia.*—Margaret B. Doolittle thinks that in the clinics she hopes to establish, there will be set in motion educative forces which, even if they are slow of motion at first, will prove of great benefit to the mothers and children. A certain spirit of respect and even of cooperation is noted in outside elements, here and there in the country. Evidently medical and other mission work is leavening in its effect. Her communication ends thus: "It must be Colombian men, women, and children saved body and soul, that shall make the transformation."

(e) *Venezuela.*—A different note is struck by the correspondent from this region. He says, "As far as the evangelistic use of the hospitals, as such work would be an entirely new venture, the mission in charge would need to dictate its conditions which might oblige every patient to hear gospel sermons in a room set apart for the purpose. We repeat that it would be an excellent way to reach the people."

(f) *Paraguay.*—In the report by Mrs. Norment, re-

ferred to above, we read: "If a mission hospital were established it should be used for evangelistic purposes to the same extent that such hospitals are used for such purposes on other mission fields."

III. The Situation in South America Along the Lines of Public Health.

1. *The Attitude of the Population of Each Area.*

(a) *Brazil.*—The people accept with gratitude the services of the Health Department. The chief exception is "the small but influential group of Positivists who have been much opposed to vaccination, and have made an immense propaganda against the prophylaxis of infectious diseases." An example of their influence is the Positivistic ideas prevailing in the administration of the State of Rio Grande do Sul. "The tremendous vogue of Spiritism and of superstition among the people arouses some opposition to what is named "official medicine," *i. e.*, the type of medical practise licensed by the Health Department, and permitted only to graduates of medical schools."

(b) *Argentina and Uruguay.*—The Uruguayan authorities are alive to their situation and are anxious to do everything in their power to alleviate conditions. They are confronted with legislative indifference, with the lack of appropriations, and especially by the failure of popular opinion to maintain the public interest which makes possible the necessary laws and appropriations.

The same sectional feeling exists in some of the provinces of the Argentine as exists in the states of Brazil. Education along lines which will demonstrate the value of unified action is needed. . . . The same conditions obtain in the Argentine as obtain in Uruguay as regards housing conditions, overcrowding, unbalanced diets, and bad health habits and customs.

(c) *Chile.*—Oscar A. Gacitúa writes: "We have already mentioned the apathy of the people and their incapacity to cooperate for the improvement of the situation. . . . Occasionally there is a 'voice crying in the wilderness,' but what is necessary is a well-marshalled

public opinion, well-organized public effort, if conditions are to be changed. . . . The attitude of the masses is one of indolence and indifference. The Chilean is a fatalist. "If God wills it, so let it be."

In spite of this indifference, it is but just to acknowledge that private initiative has resulted in some progress: the Red Cross, the teaching of the rudiments of hygiene in the high schools, the organization of the League of Social Hygiene, are deserving of mention. Yet even these efforts seem to lack the moral principles which ought to be the driving force behind every Christian effort."

The medical report, previously cited, says: "It is said that the venereal problem in Chile is very acute. There is no question that excessive licentiousness exists throughout the population as a whole. . . . The greatest and most important need in Chile today is the education of the people as to the value of public health."

(d) *Peru.*—This same report says of Peruvian conditions: "There is no sanitary conscience in Peru at the present time, generally speaking, though educated individuals of the lower class are now talking regarding public health and hygiene, . . . and wondering why their government does not provide for the people of Peru some of the facilities that the United States has introduced at the Panama Canal."

(e) *Bolivia.*—It states, concerning this republic, that "the Director of Health is endeavoring, as far as he is able, to overcome the passive, occasionally active resistance which exists on the part of everyone to any development of public health or sanitary measures. . . . (However), with increasing frequency things are happening which indicate that before long improvement in conditions will begin to make itself manifest."

(f) *Ecuador.*—The report continues: "The people of Ecuador, as a whole, so far as it has been possible to observe, are demonstrating very little interest in public health improvement."

(g) *Colombia.*—Miss Doolittle says: "As concerns public health, the normal attitude of the people is indifference, because they know so little of what it might mean in the lifting up of communities; and yet we believe that the

majority of the people are glad to learn. There has been practically no advance made in recent years. . . . Some interest has been created in the larger centers."

2. *General Progress made in Recent Years.*

(a) *Brazil.*—Lately the progress of the people has become evident as they submit themselves more freely to vaccination, and accept other medical attention which the government is increasingly offering. . . . Surgery has done much to teach the people the advantages of hospitalization. . . . One has only to mention Oswaldo Cruz, Miguel Pereira, Vital Brasil, Carlos Chagas, and others, to show what is the contribution of the Brazilian medical profession to the world. . . . A general sanitation policy, coordinated with public instruction, is being pressed by such leaders as these. Free clinics have been organized for the poor in the cities of Rio, Bahia, São Paulo, Recife, etc. There is a well organized health service. Moreover, much interest is taken in the League for the Prevention of Tuberculosis, in prophylaxis against skin and venereal diseases, in dispensaries, etc.

The work of foreign organizations like the Rockefeller Foundation has been well received. São Paulo modeled its new rural stations for sanitary improvements after the Foundation's model. The Jesuitic campaign against the Foundation and the American Social Hygiene Association in no way affected unfavorably public enthusiasm.

(b) *Argentina and Uruguay.*—Dr. Thwing's report justly calls attention to the following achievements in Argentina's hygienic progress: A federal building for public health work, which Dr. Dowling has declared to be the "best in the world"; five million pesos appropriated for federal health; there are one hundred inspectors of food in Buenos Aires; milk is sold as it comes from the cow; meat is inspected before and after killing; there is a laboratory of public health and political science; there is provision for the free distribution of vaccines, serums, etc.[4]

[4] It must be kept in mind that this state of affairs is in the nation's capital and show place. The frontier peasantry have no share in these benefits.

The fine work done by Argentine doctors, mothers, and other devoted social workers, through such movements as the "Annual Baby Week" in Buenos Aires, must not be passed over in silence. Beside this temporary demonstration, there are others which are functioning all the time, though they may be less conspicuous.

Rev. G. P. Howard declares: "In nearly all our (M. E.) churches health talks are given occasionally to the women and to the young people. Talks on sex hygiene are given occasionally to young men. . . . We have three pastors who are especially good for this kind of talk. During our Methodist Centenary Campaign (1919-23) several small books of a practical, helpful nature were published, one on sex problems for young men, another for girls dealing with care of the body and offering general suggestions in one or two chapters. . . . These books have had a wide circulation. The classes reached are the middle and humbler. . . . In our Methodist Conference there is a movement on foot looking to the establishment of a sanatorium in or near Buenos Aires. Just when this will be realized, it is hard to say. . . . In certain communities the local doctors and druggists show much readiness in cooperating with our Christian workers in any initiative that is launched for the health welfare of the people."

Regarding cooperating organizations from other lands, such as the Rockefeller Foundation, Mr. Reavis, of Argentina, declares that when the Rockefeller Foundation offered to help combat malaria in Argentina, the government refused to accept its aid. The government safeguards its own medical profession and institutions very carefully.

(c) *Chile.*—Sr. Gacitúa writes that in the high schools, rudiments of biology and hygiene are taught, but the curriculum leaves it to the discretion of the teacher whether he shall apply the principles of hygiene and morality as he develops this instruction. The Extension Department of the National Educational Association has recently organized a section with the object of having well qualified physicians give public lectures on hygiene, principally in the workingmen's centers. The League of Social Hygiene

directs prophylactic efforts which have already been mentioned. In the dispensaries which are conducted by the Evangelical churches, . . . the parents as well as the children are taught habits which are hygienic. No distinction of religion is made when people apply. In the University of Chile, once in a while, there are lectures offered to the public about specific diseases, but these are wholly scientific and beyond the reach of the average listener. In the Medical Society of Chile, they have special clinics which deserve mention.

(d) *Peru.*—Little information is available concerning hygienic instruction. The "evidence of activity on the part of the Health Officer of Arequipa" may or may not indicate that such instruction is given. The recently projected children's hospital in Lima may be mentioned, and the "crêches" for the care of children whose mothers go out to work. In Cuzco, nurses of the South American Evangelical Union serve Indians as well as whites; and the Adventist nursing work at Puno is linked, very successfully, with education.

(e) *Bolivia.*—Some of the missions are said to be already doing a certain amount of medical work, but their activities are largely in outlying districts. Among these which should perhaps receive especial mention is the work among the Quechuas of Southern Bolivia, carried on now for some ten years by the Bolivian Inland Mission, a group of missionaries mostly from New Zealand. They have several small stations with evangelistic, educational, and medical features. One may hazard the guess that some very definite and practical instruction in hygiene is given in them, but no report has been received.

(f) *Ecuador.*—The cleaning up of Guayaquil seems, for the time being, to have exhausted all capacities for progress.

(g) *Colombia.*—Miss Doolittle, in the report previously cited, states in regard to instruction that at Medellín a beginning has been made in physically examining and instructing school children, a young native doctor having offered his services to follow up the good work. Simple hygiene and health measures are taught in the mission schools. Miss Doolittle plans to continue her home visit-

ing as well as the baby clinic. She hopes this latter venture will be the predecessor of many others.

"Some interest has been created in the larger centers by the work of the Rockefeller Foundation. In Bogotá its representatives were working to stamp out typhoid and to better the general unsanitary conditions. In Bucaramanga their chief work was to stamp out yellow fever. In Barranquilla they are trying to get rid of the mosquito, and are making a thorough inspection of every house to get rid of all unsanitary spots and thus of the breeding places. In Medellín and Bogotá a start was made to purify the water supply. An expert was brought from Panama and plans were made, but nothing was really done."

(h) *Venezuela.*—The local report says: "We understand that at various times moral and health lectures have been given by one doctor to students, and that another doctor gave purity lectures in the School of Arts, also lectures on the care of children. Although such lectures have been given, we feel certain that few were able to avail themselves of them because of lack of publicity. We can report that one Seventh Day Adventist missionary has lectured on sanitation. Probably a better way would be to publish such lectures in a public paper or in pamphlet form and to distribute copies among the people. In the program of the day schools, hygiene and health lectures are included, but we are afraid that they are quite overlooked."

(i) *Paraguay.*—Says Mrs. Norment: "There is, in Asunción, a free day clinic and a hospital which is on a par with many in the United States. It is supported by the government, which, in cooperation with the Rockefeller Institute, is just entering upon a campaign to combat the hookworm. The Institute is supposed to retire at the end of five years, leaving full responsibility to the government. . . . The government does not begin to meet all the needs of the people. Whether it is able to do so is another question."

IV. The Work That Can Be Done.

There are several important measures relating to the

promotion of public health and of moral ideals which should be emphasized in all future attempts by mission representatives to forward these interests in South America.

1. *The Clinical Examination of Individuals.*

A fruitful method of improving community conditions, practiced all over the world today, is the setting up of simple clinics for the examination of individuals in order that sound advice may be given regarding the improvement of their physical habits.

(a) *Brazil.*—"At least one medical examination for children annually has been found helpful in schools. Among the poor, parents are very ignorant, hence schools should arrange to take the children to free clinics. Dental treatment is often necessary. Out of more than two hundred in one district in Rio, only three children were found to have good teeth. Parent-teacher meetings afford a splendid opportunity to stimulate interest in such clinics. Missionaries will do well to keep in touch with the growing program of the Department of Public Instruction at Rio de Janeiro for the clinical examination and health guidance of children in the public schools."

(b) *Argentina and Uruguay.*—Sr. Ernesto Nelson's excellent and exhaustive report on social conditions in Argentina describes the fine clinical work done by a variety of agencies. Such work will undoubtedly be greatly enlarged with each passing year. Provided it has a properly nationalistic inception and management, no fears need be felt that progressive Argentinians or Uruguayans will fail to favor and support modern clinics satisfactorily. Doubtless the advisory and follow-up features of these clinics are yet in their infancy.

(c) *Other countries.*—In the five countries on the west and north coast, from Peru to Venezuela, the following remark, quoted from a medical report, seems applicable: "Visual demonstrations and the education of mothers and children will probably obtain quicker, more permanent and more lasting results than anything else."

Mrs. Norment declares that now, at least, the way is open for the extension of the work of the up-to-date

clinics in Asunción out into the provinces. Outside of the capital city there would be little opposition, in her judgment.

2. *A Scheme of Education for Younger Students in Schools.*

There is a scheme of health education for junior pupils, approved and issued by the New York Board of Regents, which seems to be available for South American purposes, with more or less adjustment of details.

Concerning such schemes, Brazil reports that they are established in a more or less elementary form in several of the states. Classes of school teachers have been instructed concerning what they should teach about hygiene. In the state of São Paulo a distinguished hygienist was engaged to organize an appropriate course for the public schools. The state of Pernambuco also excels in the courses on hygiene used by its public school teachers. In Argentina, school programs include courses in hygiene, but these can be made much more effective than they are at present. The Women's Christian Temperance Union has been foremost in promoting the incorporation of temperance instruction into the school program of Uruguay and is both tactfully and vigorously at work in similar fashion at Argentina. Much pertinent literature has been issued in translation by this organization. In Chile, medical interest seems to be entirely centered upon the curing of disease. The only source of physical examination and good advice comes from the mission dispensaries and from the Young Men's Christian Association. "Lectures in hygiene ought to be given during the first years of the education of the child. Capital importance ought to be given also to the hygiene of the home." Mrs. Norment, of Paraguay, remarks: "The class room furnishes the only possible way at present of influencing children and mothers in matters of hygiene and sanitation. At present it would not be wise for the mission Boards to undertake anything else."

3. *The Promotion of Health.*

Regarded as an important goal of an efficient Christian

life, the promotion of health is an appropriate missionary objective. The Brazil report calls attention to the fact that even when the detailed instruction regarding temperance and purity is more or less inefficient, the presentation of the ideal of the sanctity of the body is religiously impressive, and, when presented scientifically, is very effective. "But nowhere outside of our Evangelical Church is this concept to be found." Chile suggests that health promotion should be a definite ideal in the mind of every missionary teacher. *"Mens sana in corpore sano"* is still an excellent quotation.

4. *Methods of Fostering Health Ideals.*

The tendency on the part of young people to turn their leisure in the direction of sex interests and expression may be counteracted by fostering ideals of vigorous health and physical skill. Brazil suggests a greater emphasis on physical education and sports; the introduction of movie films bearing on science, hygiene, etc.; public propaganda; a campaign against immoral literature; and a vast extension of the work of the Young Men's Christian Association for boys. Chile suggests the multiplication of summer camps with their outdoor life and recreation; the development of public playgrounds and athletic fields; and translations of the best books, such as the works of Exner, Galloway, Paul and others.

V. A General Summary.

It is clear that the indigenous forces for good health are not yet so well organized as will be necessary, if they are to meet the needs of the people of South America. This superficial survey around the coasts of South America should leave no one in doubt that more hospitals and clinics are needed, even in the large cities, and that a vast extension of such facilities and service are desperately needed outside of the great cities. Reports quoted from Colombia, from Bolivia, from Paraguay, even from provincial Argentina, indicate that workers in some branches of healing, if not in all, are desired. Were there no other motive, our Evangelicals may properly ask that we provide spiritually safe and materially adequate

hospitals, clinics, etc., for them. Particularly in the less progressive republics, the government facilities are tragically insufficient.

The reports are encouraging with reference to changing attitude, widening vistas of public health and responsibility therefor, increased numbers of hospitals and clinics, courses and campaigns, throughout South America. Though prejudice is still rife in many spots, the steadily growing enlightenment may be trusted to take care of it. In allaying prejudice and fanatical ignorance, the various foreign medical Foundations have done and can do much. But a vast amount remains to be done.

As for the kinds of medical work that should be emphasized, it is clear that the intelligently and thoroughly conducted clinic is everywhere demanded. While the education of the public mind is making its way surely, although with painful slowness, the conclusion is clear that actual performance, even in the most advanced communities, does not keep pace with programs on paper. Public health and social purity must more and more win for themselves a willing hearing among the churches, in lecture halls, in the press, and from many more or less public organizations. The permanent solution of health problems must be sought through public education. This enormous task should be faced by the Evangelical forces with large vision and statesmanlike endeavor.

VI. A Specific Program for Each Area.

1. *Plans for Enlisting the Cooperation of Federal and Municipal Authorities.*

While all will agree that no great progress can be made in the promotion of matters of health and healing except with the hearty cooperation of federal and municipal authorities, it must be recognized that the task is a delicate one. Local conditions vary so greatly in states and even in municipalities that no general plan can be proposed which will be successful everywhere. The reports submitted make the important suggestion that those interested in these promotions must be ready to take as well as to give, must recognize that the governmental authorities

have a primary right of recognition. Sr. Gacitúa remarks: "What is of most importance would be the willingness of the Evangelical agencies to cooperate with the authorities without being conspicuous in the organization or insisting on a definite religious aim.

2. *The Survey of the Pressing Public Health Needs of Each Area.*

It is perfectly evident that no such survey has been made in any area reported, nor does there seem to be much encouragement in these reports to the making of such a formal and accurate area survey at the expense of the Boards. Miss Walkinshaw's committee in the River Plate region made a survey which is of much value from many points of view; but its members emphatically disclaim completeness and would dissuade the Congress from drawing many positive conclusions from the facts as presented. It is necessary that all should realize that a survey is worthwhile, even if it goes only a little way. Such facts as it makes known invariably point the way toward some sort of action, thus initiating a program, however simple. Such activity invariably calls for still more accurate information and leads to a more extended survey, resulting again in a broader program. Surveys of this sort, it would seem, should be attempted by those who feel some measure of responsibility for the sad conditions of community and civic life. Such surveys should certainly not be purely a missionary affair, but be conducted under the additional auspices of community leaders and in cooperation with municipalities.

3. *Plans for the Development of Public Sentiment.*

Side by side with the need of ascertaining the actual facts in each area goes the necessity of cultivating favorable public sentiment. The greatest enemy of progress is ignorance and habit. A community becomes accustomed, even to dangerous conditions, and is slow in changing them. The growth of an aggressive public sentiment for reform demands a carefully planned campaign. A public address by some well known leader must be followed up by work with groups and individuals. A wise leader will

make use of every available means, of public addresses, of addresses before clubs, societies, of class study and of conversations. The process will be slow, but the results will reward persistence. Here, again, the wise missionary leader will utilize to the utmost the services of those who may be willing to cooperate with him, even though they are not identified with his faith.

4. *The Introduction into Schools of Suitable Courses of Study in all Grades.*

This large and important task is one which will call for great tact and patience, since it involves the cooperation of national and community leaders, if it is truly to affect the national and local situation. Apparently there is no lack of professed interest in South American countries among those who are responsible for educational progress. There is a great willingness to adopt any real measure of progress. Everywhere, however, is recognized the need of properly trained teachers. The Brazil report concludes thus: "There is great need for more teachers with the courage, initiative and tact that will produce results. It goes without saying that the key to the successful meeting of the health conditions in general will be the development of teachers who are able to handle health instruction with enthusiasm and success.

5. *The Training of Clinical Experts.*

It is very evident that the mission forces cannot hope to supply the demand for clinical service through their own membership. The task before the churches is to promote the training of nationals who can serve in this respect. To do this will be to encourage simple medical training in the institutions already established and in those which may be established.

6. *The Founding of Necessary Clinical or Hospital Plants.*

No argument is necessary to prove that side by side with the preparation of competent experts in the management of clinics should go the establishment of the necessary clinical or hospital plants. Only to a limited degree can mission forces be expected to meet these universal

needs. Undoubtedly, however, there will be governmental cooperation in furnishing the equipment and the professional service which will respond to the strongly expressed desires of states and communities. The task of the wise missionary leader will be to secure the necessary community interest, to help in formulating the appeal and to cooperate with the authorities in developing any possible response. The River Plate committee states the case as follows: "The great need appears to be not more hospitals, more clinics, more doctors, more laws, more government institutions and activities, but a more socially-minded functioning of those already existing. It is not better surgery, but better surgeons that are needed; not more humanitarian legislation, but a more humanitarian enforcement of legislation; not alone the educated mind, but even more the educated heart." This reference to the poisoned social conditions which retard the wisest use of existing enthusiasm, energy and ability is deeply felt in such a progressive country as Argentina, but the antidote to counteract this poison, not alone in Argentina, but in all South American countries, lies within the boundaries of those countries.

We may finally ask ourselves what is the place of the foreign worker in all this advance. The answer is that if his basic purpose is the desire to render pure, disinterested service, not merely to promote denominational acceptance, and if he expresses this purpose in an intelligent, constructive, public-spirited way, which is in harmony with the best ideals and the finest wisdom of the nation of which he is a part, his work will go steadily forward.

DISCUSSION OF THE REPORT

I. Presentation of the Report.

Dr. Max J. Exner, of the American Social Hygiene Association.

There are three great problems confronting medical missionary work in South America. The first of these is the provision of a larger medical personnel and better clinical and hospital facilities. We find in South America, today, some first rate medical men, even men capable of research. We find some good hospitals and in some cases clinical facilities which rank with the best to be found anywhere. The problem is not one of establishing good service, but of widely extending it. The task of the Evangelical forces, today, does not seem to be to increase medical facilities in large cities, important as such a measure would be, but rather the dealing with neglected classes, especially outside of these cities. This is an enormous and pressing need. In small communities and in the great outlying areas, medical needs are practically ignored. Evangelical forces seem to be the only ones which can force attention upon this deplorable situation.

The second problem is that of discovering and training nurses. In the United States, nursing has become a thoroughly honorable profession. The nurse is recognized as being the right arm of the physician. The late war proved the immense significance of good nursing. Imagine what would have happened had the provision of trained nurses been less adequate! But, in South America, trained nurses are just beginning to be recognized. There are few facilities for their training, and their status as yet is ignoble, the nurse being regarded apparently as a servant. This social status must be changed. It seems like a difficulty which is surmountable.

At Rio, a fairly good start has been made. Mrs. Parsons, representing the Rockefeller Foundation, has, in three years, made much progress. She now has twenty-one normal graduates taking a full three-year course of training. So Dr. and Mrs. MacCornack, at Lima, are developing a good training school. These are but slight beginnings in view of the enormous need, but they are on right lines.

A third great problem is the removal of the present obstacles to the securing of a license to practice medicine in a South American country by foreign physicians or nurses. The existing situation seems very unfair and unjust, not alone to the individuals concerned, but to these needy countries. This narrow-minded policy of the local medical organizations, which prompts them to refuse to regularize foreign-trained physicians or nurses, largely blocks present progress in the amelioration of the existing situation in South America. Of course it heavily handicaps the mission forces when no physician or nurse, however competent, can obtain recognition in more than one South American country. It may be that through our government, some way of establishing medical reciprocity between our best medical schools and the medical departments of South American universities may be established. In some way it should be achieved.

Health education and ministry is an enormous problem which must be attacked in a comprehensive program. For such a program a leader should be found and given much freedom, one who is a man of imagination, able to plan a generation ahead of his time. Such a leader would have to win the confidence of the nationals by his exhibit of a complete mastery of the situation and of the subject. He would have to unite, train and organize the missionary forces and the Evangelical leaders, all in the interest of the following up of a great scheme. It is not difficult to understand the vital value such a procedure would have in the promotion of Christianity. It would be the best possible, the most strategic application of Christianity's principles.

II. Leprosy in South America.

Rev. Dr. Webster E. Browning, of Montevideo, educational secretary of the Committee on Cooperation in Latin America, said that the number of lepers in South America is really unknown. There may be 75,000. In Brazil, 15,000 are registered, probably there are twice as many. In Colombia there are many thousands. They are to be found in every country of South America except Chile, which segregates lepers as fast as they are discovered, on an island outside its borders. In Uruguay is a law which makes segregation obligatory, but this law is not severely enforced. There is no such fear in South America of this disease as characterizes Anglo-Saxon communities. Whole villages in Brazil and Colombia are said to be affected. One often meets lepers on the roads and in the villages and cities, even

at railway stations, sometimes among the vendors of produce.

Until recently, little has been done in South America to meet this great need. There is a hospital in Argentina for lepers and one in Uruguay has a special department for the treatment of lepers. In Rio there is a Roman Catholic hospital for lepers, but nowhere does there seem to be an adequate comprehension of the colony solution.

The oil treatment of leprosy seems to be efficient, but it has been difficult to secure this oil. The American Mission to Lepers is now furnishing the oil on demand, and it is being used in Argentina, Paraguay and Uruguay. In Brazil this oil is beginning to be manufactured, one pharmacist preparing it and sending it out without charge. The work for lepers is a field largely unoccupied. Seventy-five thousand are dying a slow death. Until recently no Christian organization has done anything for them. The time seems ripe for a concentrated movement.

III. Medical Work in Northern South America.

Rev. John L. Jarrett, of Cartagena, (Pres.), urged that the problem of the lack of medical men, so obvious in his region, ought to be solved in two ways. (1) By the conversion of doctors in active practise. (2) By the discovery and training of Christian young men who will become doctors. Proper medical aid is greatly needed in the northern end of South America. There is no better way of expressing the spirit of Christ or of adding to the welfare of Evangelical church members.

The government establishes and maintains some hospitals, but not many. These are under the control of Catholic orders, and they have been known to persecute Protestants. At the best, in these unequipped hospitals, children and adults die in great numbers.

In Cartagena are several hundred lepers. A Catholic sister was seeking to do something for them. The missionary there helped her to get some money. She thanked him in person and in the press and seemed greatly surprised that an Evangelical was willing to render her any help. It is perfectly true that there is no better way of thoroughly impressing the people regarding our intentions than by aiding them along the lines of medicine and health.

IV. Hospitals.

Mr. E. S. Gilmore, superintendent of the Wesley Hospital, Chicago, and the president of the American Hospital Associ-

ation, related his experience in hospital visitation in Brazil and Uruguay. He found some hospitals which were very good, some which were very bad. One hospital in São Paulo, intended to contain four hundred patients, contained fifteen hundred. In Montevideo the Italian hospital is large, beautiful and well equipped. In Rio also is a very complete establishment. In the interior of Brazil there is an acknowledged lack of hospital facilities. Whether the establishment of a series of small hospitals, one for each of these places, would be the right solution of the medical problem is uncertain. The greatest lack seems to be that of a sufficient number of high grade men in charge of laboratories and for research work. The medical staffs in South America, as in the rest of the world, lay stress on operations. The greatest need all over the world is for ante and post operation care of patients by well trained national nurses, nurses who understand their patients, because they come from the same stock.

An obvious line of criticism is that there is too little segregation of patients with contagious diseases. Lepers, patients with tuberculosis or gonorrhœa are to be found in the same ward with those who have ordinary complaints. Such adjustments show the entire lack of competent head nurses, due largely to the lack of social standing of professional nurses. The Rockefeller Foundation has established a school for nurses in Rio which is making a promising beginning, but there are a thousand graduates a year from the normal schools. Why cannot a goodly proportion of these take up nursing as a profession, since many of them cannot possibly be absorbed by the public and private schools?

The importance of the nursing profession ought to need no argument. The medical profession, today, knows that nurses are quite as important as doctors in saving the lives of patients, especially in such diseases as pneumonia or complications of the heart, but the recognition by society generally of the legitimacy of nursing as a profession for young women of good character is a detail which can only be handled from within its circles. It is not enough to set up good schools for nurses. The Evangelical forces must set themselves to change the emphasis of society.

Dr. Felinto Coimbra, of the Evangelical Hospital in Rio (Y. M. C. A. and Congregational), said that the Evangelical Hospital in Rio was the oldest and most harmoniously cooperative Evangelical institution in Brazil. It is a Brazilian institution founded and maintained by Brazilian money. It is generally known as one of the best managed institutions

of the kind in Brazil. Such an institution is a standing example of cooperative undertakings. It is to be hoped that a movement can be started in the direction of a federation for medical work in South America of which it might be a part. Dr. Vollmer, of the hospital, is opening a campaign for funds to enable it to do more purely charitable work, ministering to those who are unable to pay for their care.

Rev. G. L. Bickerstaff declared that, in addition to the hospital service in the principal cities of Brazil, many other hospitals have been established. Each state, as a rule, maintains a government hospital at its principal town. This hospital is usually under the management of nuns. There are also many municipal and county seat hospitals. It must be confessed that they are, as a rule, poorly equipped, even for operations. To the hospital at Lages, Santa Catharina, the doctors are obliged to take even basins and towels for their operations. The nuns are willing and friendly, but, of course, very unintelligent.

The Presbyterian Board has only one medical missionary in Brazil, Dr. W. W. Wood, who lives at Ponte Nova, Bahia. Of course, he is worked to the limit.

V. Medical Evangelism.

Mrs. C. M. Spining, of Chile (Pres. U. S. A.), urged that all missionaries, whether medical, industrial, agricultural or evangelistic, should preach the gospel. A mission is always weak in which the various units do not work closely together.

In South America, as in France, it is a habit to center everything good at the capital. Medically, the capital city is relatively well cared for. The wide open opportunity of the Evangelical forces is found in the outlying districts. In villages and hamlets there is an utter lack of hospitals, doctors, nurses, medicine and transportation. A missionary in a suburban district can set a good example by doing some of the actual work of nursing, especially in showing young mothers how to take care of their babies. Such activity always points the way for the preaching of the gospel and opens it widely.

The relations of the missionary to government officials and to nationals is of very great importance. If missionaries show that they are truly disinterested and ready to cooperate in all manner of helpful schemes, not desiring some personal advantages or to impose personal theories, they will, in the long run, be afforded the opportunity of rendering every

sort of service which in turn will mean every sort of missionary opportunity.

VI. The Close of the Discussion.

Dr. A. E. MacCornack, of Lima, Peru.

The Christian doctor is influential in South America, as elsewhere, and many of them are to be found. A Peruvian physician, a Roman Catholic, asked for advice on a certain case. Later on, he brought one of his patients to the hospital for an operation. Before beginning the operation he said, "In the name of God," really making a prayer for help.

The medical profession in South America is, in many cases, thoroughly competent. We can learn from its members. It is a great pity that commercial greed controls the medical societies of each country in such a way as to block the entrance and recognition of missionary physicians and nurses. In Lima, our hospital each day has less trouble and makes more friends, although we are, so to speak, on sufferance because of the individual favor of the President of the republic. It is fairly sure that a simple program quietly undertaken and carried through will receive ultimate recognition. The physicians of South America who have had a long university training and are thoroughly competent are unwilling to go outside the larger cities. This gives us our Evangelical opportunity. The plan for helping smaller communities is as follows: (1) Let us take, for training as nurses, the graduates of Christian schools. (2) Let us get from the United States a competent executive for each country. (3) Let us give these nurses one year of special health training. (4) Let the nurses thus trained agree to remain for at least one year in mission service. (5) Through such nurses, even though inadequately trained, small hospitals can be set up and maintained.

Even with the provision of many nurses and a certain number of physicians in sympathy with Evangelical work, the problem before us is extremely important and difficult. This Congress can do three things. It can earnestly pray over the matter and can appoint a commission to give it careful consideration, choosing hospital centers, equipment and staff with the greatest care and planning to follow up all that is attempted. Friends of such work once inaugurated can readily be developed in South America, even among the official class. It can provide, in the not distant future, for a special conference which will bring together

the health and medical men of South America with those who are like minded in North America. Thus a permanent policy can be developed which will accomplish large results.

THE FINDINGS

1. While recognizing the existence in some South American cities of good hospitals, well-trained physicians and modern clinical facilities, we affirm the need of providing such health service in rural and other districts where this need is often as desperate as that in the Orient. Christ healed, taught and preached. Can we afford to omit one of the means which He used? Why should medical work be established in South America? Because 76,000 lepers on this continent challenge Christianity; because huge tracts in some republics are without a medical man; because many towns have no medical attendance, or, at best, the visit of a physician once or twice a year; because in a city of approximately a million inhabitants there is no children's hospital or special care for tubercular patients; because in Chile six out of ten children die before reaching the age of two years.

The following possible steps for remedying these conditions are proposed:

a. That a special Commission be appointed to make a thorough study of the field with reference to its health problems and needs, with a view to formulating a comprehensive policy of unified extension of medical service and health promotion by the combined Evangelical forces.

b. That its report be discussed by a special Conference under the auspices of the Committee on Cooperation, in which the medical and health forces of the Church Boards and the nationals should be fully represented.

c. That there shall be put into the field, under interdenominational auspices, a highly-trained medical and health specialist for the following purposes: to make a thorough study of medical and health conditions on the South American continent; to formulate a far-seeing, comprehensive policy and program of development in health education on the basis of the study made; to serve as expert adviser on these matters to the Church Boards; to cooperate with the national health forces in extending their program and propaganda to the neglected masses, and to train the missionary forces on the field for the work of health education, and to foster

the training of Christian nationals for the service of health promotion.

2. It is suggested that a Committee be appointed to confer with representatives of the Rockefeller Foundation working along the line of nurses' training in Rio de Janeiro, with reference to cooperation with the Evangelical forces in extending such training of nurses to other centers and regions. In case the Commission for the study of the field be appointed, it might function in this respect.

3. It is urged that the several Mission Boards, independent of any joint action, study thoroughly their respective fields and resources with reference to their responsibility for the extension of medical and health service.

4. The Congress is glad to have heard that representatives have been appointed in South America by the American Mission to Lepers, and recommends that Evangelical workers throughout the continent cooperate with this organization and furnish it with all the information available.

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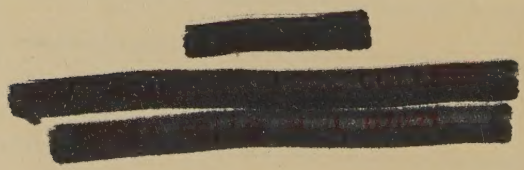

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